THE HOME THE CHURCH AND THE IMMORTAL LIFE

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Most Sincerely yours,

Wm. Colbert Detling.

THE THREE CIRCLES

THE HOME, THE CHURCH, AND THE
HEAVENLY CIRCLE,

OR

THE HOME, THE CHURCH, AND THE
IMMORTAL LIFE.

BY

REV. WM. COLBERT DETLING,

Author of The Home and Church Circle and The Home
Dedicatory Service.

CLEVELAND, OHIO,
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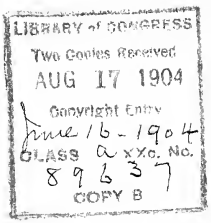

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To

The Welfare

of

The Home and The Church

as

Training Schools for the Kingdom of

God, on Earth and in Heaven,

This Volume Is Dedicated.

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Constitution of The Home and Church Circle and The Home Dedicatory Service.

AN APPRECIATION.

By Rev. C. W. Carroll, D. D.,

[Pastor Hough Ave. Congregational Church, Cleveland, Ohio.]

No one will question that the author has chosen to write concerning the three institutions which are most sacred to the human heart. Nor can it be denied that the order in which he names these institutions is the normal order of progress toward life eternal. And it must be apparent to all observers that there is particular need in our day that we safeguard the home circle and the church circle if we would have our children enter the heavenly circle. The broken and divided home life incident to a time of great business prosperity, and emphasized by the demands of the modern city, have greatly interfered with that religious home life which was characteristic of America one hundred years ago. Different schools, different classes in the Sunday-school, different social circles, different business employments, keep the members of the family much separated from each other. Time seems to be wanting

for religious instruction by the parents, and even the family altar has in many cases been neglected or avowedly overturned. It is very easy to foresee the disaster which this must bring to the home. It is high time that somebody led a movement for the restoration of religious life in the home. The author's idea of consecrating a new home, or a home in which religion has been neglected seems to me an admirable one.

It cannot be expected that such a movement will succeed without the hearty co-operation and leadership of the church. The church could not be to better business than seeking to help parents to gather their children about the altar and to bring them all into an open and avowed consecration to Christ. It is the purpose of the author in this book to remind pastors and church officers of their duty and privilege in this respect. Such a suggestion ought to receive a cordial welcome from those who are seeking to build up a Kingdom of the Christ in our land.

It has not been my privilege to read with care this book; but it is my privilege to commend heartily the purpose with which the author has put it forth, trusting that it may accomplish that for which it is sent.

PREFACE.

Little children in their early playtime form themselves into friendly little circlets and circles; young men and maidens in the image and likeness of God, form a most mutual, mythical and beautiful covenant, the one with the other, and seal that covenant, in a pure circlet of gold — The Wedding Ring.

The anointed King comes forth to have his head encircled in a Crown and Diadem, flashing with precious jewels, as a symbol and emblem of his Kingly and Royal Power.

When we with the Psalmist, "survey Thy Heavens, the Moon and the Stars," and the Universe of Worlds, we behold them all enthroned in circles.

It is insisted, by many of the artistic and æsthetic, that all things of beauty and perfection are formed in curves and circles. However this may be, I desire, in the pages of this book, to call attention to three of the most important and wonderful circles, in the consideration of man:— THE HOME, THE CHURCH, AND THE HEAVENLY CIRCLE.

May He who sits enthroned in Majesty, Glory and Power, guide us in the home and the church until we are all encircled in the halo of His Presence in our home in Heaven.—*The Author.*

MADONNA WITH THE CHILD JESUS
BY DOLCI

ANGEL
BY CARPACCIO

THE HOME CIRCLE.

CHAPTER I.

THE IMPORTANCE OF THE HOME.

"Be It Ever So Humble There Is No Place Like Home."

Under overhanging boughs robed in nature's green, and filled with the songsters of the air, trilling and singing their tuneful carols and anthems, flows a placid river; upon its surface, I see two tilting little boats, each containing a family of parents and children.

Down the beautiful river they move; in either boat may be seen the father bending to the oars and the mother holding the helm, and looking skyward beholds, dimly outlined in the clouds, a beautiful city of palaces and mansions, and above all a shining angel, beckoning them all onward toward the Holy City.

Onward these vessels, with their freight of human souls, move down the stream; quite near and neighborly for a time, until a point of land reaches out into the water, dividing it into rivers, right and left, that shall flow on separately, never to meet or flow together again.

The Father in one of the boats is still plying the oars and the Mother with her eyes still on the beckoning angel and the Holy City, holding the helm, turns the prow of the little craft, toward the river on the right and onward down the beautiful river of life they go, ever nearing the faithful angel, and the lovely Mansions in their home in Heaven, when life's voyage is o'er.

Alas! For the other boat, where the Father has carelessly dropped the oars and the Mother has neglected the helm and all have lost their view of the Angel and The Holy City in the clouds; into the river on the left their life boat has drifted; down the terrible stream they move, more concerned for the things along the shore than for the things eternal in the City of God; helplessly, hopelessly downward the stream they drift, and as they onward go, there is seen the darkening clouds, the flashing lightning; their ears are deafened by the rolling thunders, and the roaring awful precipice and rapids over which rushes the river with the boat and its freight of human souls into an eternal abyss of the lost.

May we not, in this, see a picture and type of an institution of God on Earth, — the home; which is watched over and ever beckoned onward to by the angels of the Eternal Father, until the home on Earth is lost in the better and more glorious one in Heaven?

HOME.

Home: What an entrancing, magnetic word; a word of power and one in which there is a world of meaning; a word so tuneful and accordant, that the harpstrings of human hearts are vibrant in sweetest melodies when touched by this influence, so harmonious and enchanting.

Yes, a word so charming and beautiful, in its association with this, God's first and greatest institution on Earth, for the bringing into the world in the hearts of men, a song so sweet and responsive to his will, that the angels of Heaven will some day catch up the sweet refrain of the redeemed, and thus echo back their part in the great antiphonal, until Earth shall be lost in Heaven.

Possibly a deeper and more responsive chord was never touched in the human heart, than when the immortalized Payne, in hours of distress, and soul longing for this most blessed of all places on earth, gave to the world the blissful words, in the song "Home, Sweet Home,"—a song which the earth caught up and sang, and will sing on while the heart has its passions, and as long as the soul longs for the home Eternal.

HOME, SWEET HOME.

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home!

A charm from the skies seems to follow us there,
Which, seek through the world, is ne'er met with elsewhere.
Home, home! Sweet, sweet home!
Be it ever so humble, there's no place like home!
An exile from home, splendor dazzles in vain;
O, give me my lowly thatched cottage again!
The birds singing gaily, that come at my call:
Give me these, and the peace of my mind dearer than all.
Home, home! Sweet, sweet home!
Be it ever so humble, there's no place like home!

— *John Howard Payne.*

Show me a loving husband, a worthy wife, good children, and no pair of horses ever flew along the road could take me in a year where I could see a more pleasing sight: home is the grandest of all institutions. Talk about Parliament! Give me a quiet little parlor. Boast about voting on the Reform bill if you like. But I go in for weeding the little garden and teaching the children their hymns. Franchise may be a good thing, but I should much rather get a freehold of my cottage, if I could find the money to buy it. Magna Charta I don't know much about, but if it means a quiet home for everybody, three cheers for it.— *Spurgeon.*

If there is a preacher who has lost his audience, it is only necessary for him to announce as his theme the home and he will win it back again.— *Ira Landrith.*

"Take this child and nurse it for me," is God's command concerning every little soul put into life. How few parents either hear, believe or obey it, He knows.— *Dinah M. Craik.*

Fundamentally the questions of love and confidence between parents and children underlie the whole social system — not only underlie, but are. Our civic life, in the long run, will rise or sink as the average family is a success or failure.— *Theodore Roosevelt.*

HOME INFLUENCE.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your mother and father, your sister and brother, if the very cat and dog in the house are not better and happier for your being a Christian, it is a question whether you really are one.— *J. Hudson Taylor.*

Yet, Alas! Since sin has entered this most blessed institution of God, the songs that come forth from it are not always harmonious and tuneful; often they come in evidence of the greatest discord, and the most fearful tragedies. Out of it may come weal or woe, joy or sorrow, calm or storm, sacrifice or selfishness. In it may be felicities and joys so sacred and sweet that a curious and meddling world would not

dare to look in upon; in it may be horrors so dreadful and awful that the world would not attempt to chronicle it, to be read of man.

Is it not important that this institution which must either bless and brighten the world, or curse and blight it, have our first and most serious attention and concern?

Ah! If the motto in many homes, "God Bless Our Home," is to be more than mere pen and ink lettering on paper, or paint of an artist's brush on canvas, we should give heed to its importance in more marked consideration than is being done, in these rushing commercial and materialistic days in which we live. Again: In order that this institution, ordained of God for such blessed fruitfulness, shall bring forth results commensurate with its intended significance, not only as to this present world and life, but also for the more important — the future — it becomes necessary that we interest ourselves more in it than we have seemed to in the past. Once more: Since the whole of a thing is always the sum of its factors, it follows then that when the factors are not right the sum of those factors must of necessity be wrong; hence the individuals, who are the factors of the home, must be right or the sum total of that home cannot be right.

If the home is to be more than a mere building, more than a boarding house; if society, the city, the State, the Church, and Heaven

are to be blessed of this glorious institution, it behooves every thoughtful and earnest soul to consider the important factors that go to make up a blessed and fruitful home, as suggested in the following pages.

CHAPTER II.

THE FATHER IN THE HOME.

Since we have concluded from the foregoing chapter that the home is of such vast power and significance, and also that the whole of a problem or of an institution is the sum total in kind and quantity of its factors or parts, it follows then, that in order that its influence and power may be in proportion to the factors that compose it, it is necessary for this problem, like others, to have its prime factor. In this case it is the father in the home.

In considering the home as a realm or kingdom of power and influence, we must demand a king of real kingly and royal character for so important a throne. In one sense this is more important in the home than in the real kingdom, for the latter might abdicate or be dethroned, while the former occupies the throne of father through life, whether worthily or not.

As it is understood that before a king can wisely rule and direct his subjects, he must first have learned to govern and control himself, so must it be with him who presumes to reign on the throne of home, since the subjects as a

whole seldom rise above their king in life and conduct, the principle holds true here in the home; the father cannot reasonably expect that his subjects, the children in the home, will rise above the conduct of their father.

There is a time in the lives of most children when they have implicit faith and confidence in their father, believing that whatever he says or does is right. One daring to dispute the father or to condemn him for his position is likely to incur the displeasure and ill will of the children of that father. Ask the child of the farmer, lawyer, physician, banker, teacher, artist, mechanic, who is the best in these respective vocations, and the answer will almost invariably be, "My father." Ah! fathers of sons, there is a period in the life of your boy when he will think it is a grand thing to be able to do what he sees and hears you do; when he, like you, is able to whistle, chew tobacco, spit, swagger, and swear; a time when he sees you doing a thing that may be the means of his downfall in life, in your beating a conductor out of a fare; when he hears you telling trainmen that he is under twelve when he is fourteen; when he hears you say that it is all right to beat a man who has swindled you; a time, alas! when he thinks it the proper thing to make fun of the Church, stay at home on Sunday, and read the "Sunday" paper, or to umpire a ball game for men and boys, who have

also lost regard for the Sabbath day. Oh, what a sad day for children, when they learn that their father is not good and true; that he does not have the respect of his fellow men. Yes, my heart bleeds for children who have to apologize for the conduct of their father or suffer in awful silence over his disgrace. Fathers, if you have been guilty before your sons in deceptions, schemes, and conduct as above mentioned, should you be surprised if your sons find their way to the almshouse, workhouse, or prison, in following your footsteps? Remember a bad man cannot be a good father and husband. (If you expect the present ratio of three women to one man in the Church service, the prayer-meeting and other religious services, and means of grace, to be changed, will you not do your part to reform along these lines?) Again, if the father desires a happy home, his influence must be on the side of conduct that will produce such results; he must be a loyal patron of morals, religion, ethics, virtue and all that belongs to a true and noble life; he must be more concerned in the souls of his children than he is in stocks, bonds, houses, lands, commerce, politics, tariffs, etc. Neglect along these lines may bring as bitter a wail as it did from King David in his awful grief over his erring son Absalom, when he cried out in bitter agony: "Oh, Absalom, my son, Absalom, would God I had died

THE BEST OF FRIENDS.

FATHER AND DAUGHTER.

I admire the love of a daughter for her mother, but it is so common, so natural, that I am always ready to take it for granted; but the love of a daughter for a father! What a sight for the gods it is! Look at that girl on her father's knees, with her arms around his neck, fondling him, petting him, patting his face, curling his moustache, pulling his nose. Look at them in the street, arm in arm, like old "pals." His weight is not one ounce. In that girl's company he is a man of twenty-five, not a year older. Watch them flatten their noses against the shop windows, looking at all the pretty things inside.—*Max O'Rell.*

for thee."

A FATHER'S EXAMPLE.

Often, but not too often, do we hear of the abiding influence of a mother's life and example in the lives of the boys who go from home into the busy world, but too seldom is the inestimable value of the father's influence extolled. With inexpressible gratitude for all that mother represents, the father is the boy's ideal of a man, and stands as the head of the household and the unit of society. A noble father, upright, honorable, conscientious in all the relations of life toward wife and mother and children in the home, in business and social engagements, of unswerving integrity, just and self-controlled, honored in all the community in which he dwells, is a silent, but irresistible power in deciding the character of his sons. Never can they forget that they are the children of such a father. While the love of mother will keep them tender, the example of father will make them noble.— *Charles C. Earle.*

CHAPTER III.

THE MOTHER IN THE HOME.

When the throne of a nation has upon it a kingly king and a queenly queen, it has more than double security, for when a king has a power behind his throne in a noble and queenly wife (see p. 21), he has that which is worth more than a cabinet, a parliament, or a standing army. As a weak and unkingly king has often acquitted himself fairly well and has been able, often to direct the affairs of the nation to a degree of success, when directed by the power of a noble woman behind the throne; so in the home the influence and power is often due to the wife and mother. How happy the situation and prospect when a noble father and a true mother occupy jointly the throne of the home! How naturally we look for the most blessed results in the children!

Even though the father be ever so kingly and noble, the influence of the mother is often so much more of value to the sons and daughters than the father; she is not only "the power behind the throne" in the wise direction of the kingdom of the home, but her influence is en-

throned in the very hearts of her children for good or ill, in greater degree than is that of the father.

The mother's empire is great. She, if a true mother in her home, is the most powerfully enthroned of earth, and even unaided may successfully manage her little kingdom. Mothers: The Church and nation are looking to you for the perpetuation of their virtue and permanence through the careful training of your sons and daughters. Most great men have had great mothers, or grandmothers, at least. Usually the child is with the mother more than with any one else on earth, and she thus moulds and influences the life of her child more than any other, both because of her special power as mother and of a long continued association with her children. The mother should be the child's first, most important, and influential teacher, however consecrated and devoted the child's later teacher in the Church or Sabbath School may be. Mothers, be loving companions with your children; let them confide in you; for they will confide in some one. Ah, when they are young, be gentle, tender and loving. Never put them to bed without having heard their prayers and do not neglect the good-night kiss.

SEND THEM TO BED WITH A KISS.

"Oh mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;

But, mothers, whatever may vex you,
Send the children to bed with a kiss!

"The dear little feet wander often,
Perhaps, from the pathway of right,
The dear little hands find new mischief
To try you from morning to night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

"For some day their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet children's voices.
For a sweet, childish face at the door;
And to press a child's face to your bosom,
You'd give all the world for just this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!"

Let me quote here from the "Christian Endeavor World," by kind permission, some interesting definitions of "Mother," viz.:

What is mother? A gift of priceless worth;
A breath of God's love sent down unto earth.

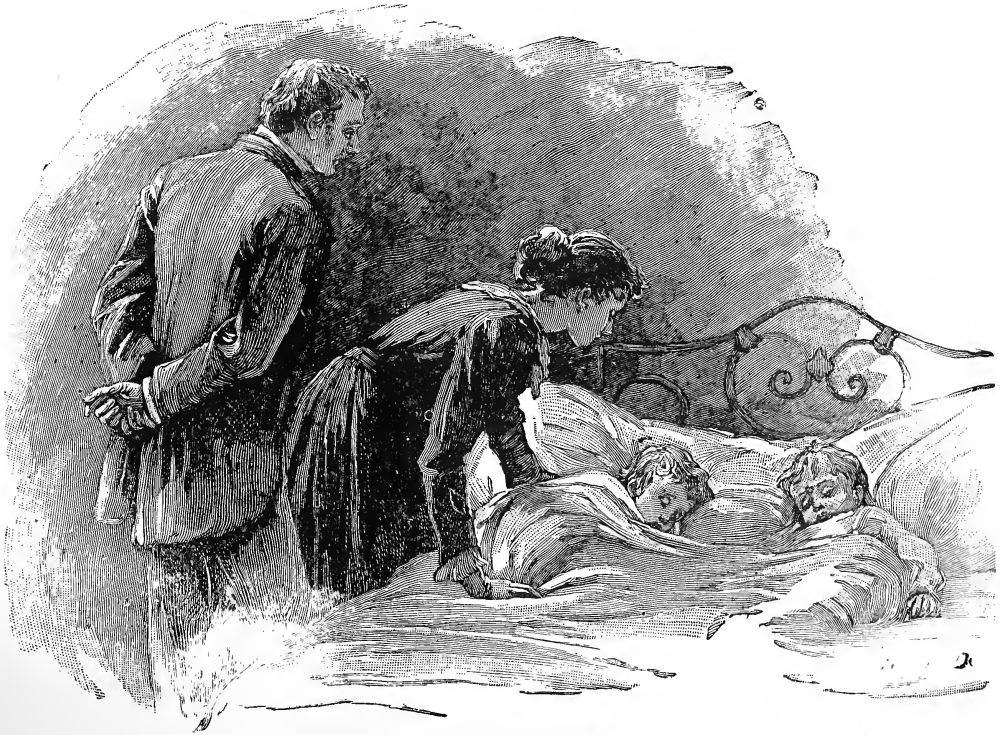
Mother: our name for the angel of love sent by God to the household to guide its members heavenward.

Mother: queen of the home,— the center of an influence enduring throughout all time, whose circumference is bounded only by eternity.

Mother is the one who bears,
The one who soothes, and also shares,
All our troubles and our cares.

Mother: the soul of the home; the one who understands better than any one else how God feels toward us, His weak and wayward children.

Mother is life's key of gold, that unlocks the inner temple, where life's finest essence eludes everything else.



AFTER PRAYERS AND THE GOOD NIGHT KISS.

Mother:

Our babyhood's support,
Tender childhood's comforter,
Hilarious youth's comrade.
Earnest manhood and womanhood's best friend,
Resolute, sacrificing, sympathetic, loving.

A true mother is the embodiment of Prov. 37:10-31, a link between our earthly and our heavenly homes.

Mother is the one who "doesn't care for any" when there is not enough pie to go around.

"Mother is the personification of faith, hope, and charity; faith in us, hope for us, and charity for our faults."

"Husband's dearest companion and helpmeet, son's wisest counsellor, daughter's best confidante, God's best gift to the home: a good mother."

"Mother is the magnet of the home, which attracts the hearts to herself, and holds them."

Mother: a guardian angel given us by God, to guide our footsteps in the way to heaven."

"Mother means the babe's comforter, the child's guardian, the boy's best friend, the girl's chief confidante, and humanity's controller."

"Mother: the sweetest, most beautiful woman in the world; the one we love best, and yet worry most."

"Mother: the keystone which cements the family arch."

MY MOTHER'S FACE.

By Amos R. Wells.

How shall I know thee, dear one who hast died?
Nay, mother who art living, glorified!
How, with thy wrinkles peace dissolved away?
Thy hair, the brown returned upon the gray?
The form, with girlish vigor newly fleet,
Hasting in loveliness thy child to meet?

Ah, I shall know thee, mother! by thy grace,
The very youth, new blossomed in thy face!
For each familiar furrow worn by care
Death has transformed a line of beauty there!
All time's defacement swiftly shall be known,
Each to its seperate fairness having grown!

Such was thy face on earth, O mother dear,
The hair grown white, the features shadowed here.
Far better shall I know thee, now the Sun,
Reversing, all the darkness has undone;
And, Oh, the lovelier thy face shall be,
The more familiar will it seem to me!

Among my magazine clippings I find this suggestive article:

SHE REIGNED WHERE SHE WAS QUEEN.

I knew a beautiful and wealthy woman who as a girl had been a reigning belle. Her old friends crowded about her, but she had no time for dancing or picnic. She literally never lost sight of her children. She nursed the baby and bathed it herself. She inspected every meal the older children ate, and talked and played with them constantly. Her friends protested. "You are degenerating into a mere nursemaid! You give yourself no chance to grow," they said. "God just now has given me nursing to do," she said quietly, "and I can grow in that line." I lost sight of her for three years. Then her husband removed to the country where I lived. Her children were at school, but she still kept close to them. She

took drawing lessons with Mary, studied mathematics with Joe, and taught Jim history, coloring the dull dates with vivid stories of battles and heroes. Her mother-eye was on each child, and when a teacher drove one of them too hard, the child was promptly brought home and turned loose on the farm for a few months. Her friends protested that she took no part in the modern affairs of women. She belonged to no club. "I must be about my own business," she said. Her husband was a large cattle grower. She knew his affairs to the least detail. When Joe was ordained a minister she threw herself into his parish work. When Jim became a magazine editor she plunged into modern novels and poetry, and read scores of manuscripts for him. She is still living, still keeping step with her boys and husband. They carry all their worries to her; they consult her in all their plans. Her life has broadened in their lives. Her friends still complain that she does no public work. But "her children rise up and call her blessed."

Here also follows something as suggestive in its way as the above. If some erring mother sees herself in this it may be well.

FOR "EUCHRE" MOTHERS.

A certain mother in one of our small cities was very fond of playing "progressive euchre." One evening she received a fine silver cup for being the most successful player in a group

of her society friends. She was much delighted with her success, and, on showing it to her family the next morning, her son, in his early "teens," said, "Huh! I can beat that, for I made ten dollars at the pool table last night." Immediately the eyes of the mother were opened in more senses than one, for, in the first place, she had no idea that her son had thus been spending his time, and, in the next place, partners in sin, how could she condemn him? It taught her a lesson once for all.

The mother's influence is so instilled in the lives of her children that it goes on in their lives, in the Church, society and State, and in fact on and on through earth, Heaven, and eternity. Well did Lincoln say, "All that I am or hope to be, I owe to my mother." Not only the great theologian and preacher, Augustine, but a host of others, owe their conversion to the influence of a sainted mother.

In Scripture, as well as in secular writings, we learn of the wonderful power the mothers have had in their influence over their children for good or ill (see p. 26); how different was the influence of the mothers of Moses and Samuel in shaping the lives of their noted and noble sons from that of the mothers of Ahab and Jezebel; the former so great and the latter so direful and awful.

It is the mother, more than any one else, who shall decide, whether her child, like the acorn,

shall develop into a straight, symmetrical and noble tree of life, or into a crooked, unsymmetrical and ignoble one. She it is who usually bends the twig in the way it is to grow, and as we have contemplated and considered the results of a father's precepts and example for good or ill in the lives of his children, we almost tremble at the thought of the responsibility of the mother for the welfare of her children in this world and the greater beyond.

Oh, mother! do you realize your potent influence over your children for good or ill? Do you realize that if you do not clasp the little hand in prayer and try to lead them to a knowledge of the Saviour, it will not likely be done at all?

Do you realize that you hold the helm, and can turn the prow of the little vessel of life to or from God? Alas! if you do not. Yes, every mother should be her own first Sunday School teacher, ordinarily, and any mother permitting her child to be first taught of Christ and holy things by the Sunday School teacher ought to realize that she has woefully neglected the first and most essential matter in the training of children.

Yes, four years of careful training and discipline by a devoted Christian mother is worth more than a four years' course in the best college in the land. It is also true that the mother's prayers are sure to follow the child

through all the world or wherever it may go; it is she who will pray on, hope on, and trust, when father and all others have given an erring child up as lost. It is the mother who lies awake at night in prayer and tears when all others are asleep; it is her hair that first turns gray from grief for a libertine son or a harlot daughter; yes, it is the mother who suffers in giving birth to the child; and while others suffer death but once, some mothers suffer a hundred deaths for reckless and wayward children; her fond heart throbs for her children as ceaselessly as does the great sea roll upon the shore.

The idea of responsibility of a mother for her children is finely shown in the following: One mother said to another, "You are so gifted and talented, I have often wondered why you have never written a book." "Indeed," replied the other, "I am now busy writing two; one I have been at five, and the other, ten years," said the first. "Pray tell me, what wonderful books are they?" and the other replying, said, "It doth not yet appear what they shall be." "Oh," cried the first, "I see now, you mean your two children." "Yes," finally declared the other, "I consider them of more importance than all the books I could write."

What a contrast this to the conduct of some mothers, who are so much interested in the world, its shallow joys, its whims, and foibles,

that their children are left to the care of nurses, while they themselves fritter away the moments that ought to be given to the training of the priceless souls of their children. The mother who spends her time in that ever questionable and uncertain institution called "fashionable society," and allows her child to be cared for by the nurse, or who lavishes emotions and fond care upon a poodle dog; or possibly at a dog or horse show, goes into ecstasies over the conduct and freaks of animals there exhibited, while a collection of children from a Sunday School or an orphan asylum would hardly attract her passing notice, ought to be horrified and ought to go into mourning for her conduct and not permit her children to know that she is their mother until she has repented and promised to be a mother worthy the name. Many men's greatness is their mother's greatness, and the reason of the lack of some men's success in life, especially in morals, is due to a lack of moral training by the mothers. Is it any wonder that the great brained Byron failed so signally here, when among many other failures of the mother in the training of her gifted son, she exclaimed to him one day when he desired an answer to some question, "Get out of here and away from me, you miserable lame brat." Yes, if there is a crucial period and time when the father should be espe-

cially careful in his life conduct and training of his child, there is still more need of care from the mother in these special times with her children. If, as we have said, it is an awful thing for a child to have to apologize for the conduct of its father or suffer in silence, how much more terrible is it for the child to have to do so for a mother. Oh, mothers, when you are privileged to give birth to a child, you are also given a responsibility that is great. Here is presented to you by God a priceless treasure and jewel of a soul to be trained for Him, a responsibility that no one else could assume as a mother. There certainly will come these crucial moments and tests in the life of the child when it may be directed to Him for whom it was born, and if so directed and trained, it should go right on as a Christian child toward a mature Christlike life, and need never have the special experience of conversion, from sin and love of the world, it never having known anything but the love of Jesus its Saviour.

It is the mother's privilege and duty to mould the character and fix the destiny of her child. This nation needs nothing so much as more good mothers. Mothers! When you of this generation have Christianized your children, you have evangelized the world in the next generation. Some one has well said:

" The mother in her office, holds the key of the
soul;

CHRISTIAN MOTHERHOOD

'And she it is who stamps the coin of character,
And makes the being who would be a savage,
But for her gentle care, a Christian."

A Roman orator wisely said, "The empire of Rome is at the fireside." Yes, mothers, earthly kings and queens are holding scepters of power over thrones and kingdoms; you are holding scepters, of greater power and importance, over the throne and kingdom of your homes. The influence of home and mother is worldwide. Says one, "A son never gets away from the influence of his mother. Whether he stands upon the surf-beaten coast of the Atlantic, or roams over Western wilds, every dash of the waves or whisper of the breeze, will say, 'home, sweet home.' Sit him down amid the glaciers of the North, and even there, thoughts of home, too warm to be chilled by eternal frosts, will float in upon him; let him roam through the green waving grasses and over sunny slopes of the South, and in the smile of soft skies and in the kiss of the balmy breeze, home will live again."

CHRISTIAN MOTHERHOOD.

Well has it been said, "They who rock the cradle rule the world." It is certainly the fact that the training, nurture and discipline received in infancy and childhood is manifest in all after life. This distinctive influence goes forth in pulpit, forum, and every department of life. Few, indeed, are the great men who

forget the example set for them in the old home by mother, and almost every worthy act of their lives is a reproduction in principle of truths inculcated in them by their mother.

"What manner of child shall this be?" And the mother is her own answer to the question in determining what kind of a mother *she* will be.

What a stupendous responsibility rests upon a mother who has an immortal soul entrusted to her care, to train for eternity — a soul coming into periods and tests as to right and wrong. When rightly directed at this pivotal time it shall be eternal gain, and wrongly directed or possibly a neglect to train or direct at all, an eternal loss.

(See p. 30.)

WHAT A CHILD MAY BECOME.

A poor doctor with a large family lay dying, and at the time the mother gave birth to an undersized, puny, scrawny child, and many said it would be a blessing if it would die, but it would not and did not, and finally became the noted John Todd, author of the Students' Manual, and other rather important works, and it is said that Bishop Simpson was one of the most unpromising babes and even as a child seemed to need many apologies for his form and appearance.

Ah, it is well that we reverence the mother Mary most of all (see p. 26). If one great re-

ligious body seems to carry its adoration too far, may it not be the fact that another great body does not carry its adoration and reverence far enough. What lover of Jesus cannot reverence and love His pure and sainted mother? Ah, she is, indeed, "blessed among women!"

The Church of God needs nothing so much to-day as Christian mothers. How can a mother hold in her arms the innocent babe and not feel the Holy Christ in her heart pleading with her to train the child for Him.

Mothers, commit yourselves and your children to Jesus, and make the most possible out of your lives and those intrusted to your care.

HOME AND ITS QUEEN.

There is probably not an unperverted man or woman living who does not feel that the sweetest consolations and best rewards of life are found in the loves and delights of home. There are a few who do not feel themselves indebted to the influences that clustered around their cradles for whatever good there may be in their characters and condition. Home, based upon Christian marriage, is so evident an institution of God that a man must become profane before he can deny it. Wherever it is pure and true to the Christian idea, there lives an institution conservative of all the nobler instincts of society.

Of this realm, woman is the queen. It takes

the cue and line from her. If she is in the best sense womanly — if she is true and tender, loving and heroic, patient and self-devoted, she consciously and unconsciously organizes and puts in operation a set of influences that do more to mould the destiny of a nation than any man, uncrowned by power of eloquence, can possibly effect.

The men of the nation are what mothers make them, as a rule; and the voice that those men speak in the expression of power, is the voice of the woman who bore and bred them. There can be no substitute for this. There is no other possible way in which women of the nation can organize their influence and power that will tell so beneficially upon society and the State.— *Scribner's Monthly.*

Mothers, you might as well look for a beautiful garden of vegetables and flowers, after planting seeds in soil among weeds and not cultivating them, as to expect that children will develop into good men and women without cultivation, nurture and training in the home. Almost as well expect barbarians and savages to develop themselves into lawyers, physicians, artists, scientists, philosophers, and ministers of the Gospel, as expect that children in civilized homes will naturally cultivate themselves into Christian life. The child should be the supremest object of care under the sun; its love more priceless than any or all jewels.

Christ came from Heaven to earth that He might organize a kingdom of such. Home is God's first school for the child and the mother the child's first teacher and the Word of God the text-book. How much easier it is to form an unformed child's mind into a well-formed one than to try to reform a deformed one. What an object lesson one great denomination has been to us along this line. Parents, the welfare of the Church and the nation of the next generation depends upon your children's training in this. Bad homes are prisons and reformatory suppliers. Parents, you should not permit your children to be born in non- or unchristian homes. If you do, make haste the first possible moment thereafter to give yourselves to Christ and ask Him to assist you to bring your child to Him, in your training and nurture of it; if you permit your child to grow up in a Godless home you degrade it, and you will doubtless have to answer for your sin in judgment. Think of it, most persons who are Christians to-day are Christians because of Christian parentage and training; and most of those who are not have failed because of Christless homes in which they were brought up. Ah, heaven is looking down upon the home and the little child and is asking you to train it for Christ, and give it back to Him a Christian; it is the most precious jewel in the world; neglect your diamonds, but not the jewel of the

child's soul. Let me quote here a home-loving President of the United States — this in harmony with most of his predecessors in this great office:

HOME AND CHURCH TRAINING.

"I plead not merely for training of the mind, but for the moral and spiritual training of the home and the Church; the moral and spiritual training that have always been found in this book, which in almost every civilized tongue can be described as 'The Book' with the certainty of all understanding you when you so describe it. The teaching of the Bible to children is, of course, a matter of special interest to those of us who have families — and, incidentally, I wish to express my profound belief in large families. The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking. This is not a small matter in an age when there is a tendency to read much that, even if not actually harmful on moral grounds, is yet injurious, because it represents slipshod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fibre of our character. The Bible does not teach us

CHRIST BLESSING THE CHILDREN.

to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children, if he or she expects to see them become fitted to do their part as men and women in the world. Again, I want you to think of your neighbors, of the people you know. Don't you, each one of you, know some man (I am sorry to say, perhaps more often, some woman), who gives life an unhealthy turn for children by trying to spare them in the present the very things which would train them to do strong work in the future? Such conduct is not kindness. It is shortsightedness and selfishness; it means merely that man or woman shrinks from the little inconveniences to himself or herself, of making the child fit itself to be a good and strong man or woman hereafter. There should be the deepest and truest love for their children in the hearts of all fathers and mothers. Without such love there is nothing but black despair for the family; but the love must respect both itself and the one beloved. It is not true love to invite future disaster by weak indulgence for the moment. What is true affection for a boy? To bring him up so that nothing rough ever touches him, and at twenty-one turn him out into the world with a moral nature that turns black and blue in great bruises at the least shock from any one of the forces of evil with which he is bound to come in contact? Is that kind-

ness? Indeed, it is not. Bring up your boys with love and wisdom; and turn them out as men, strong-limbed, clear-eyed, stout-hearted, clean-minded, able to hold their own in this great world of work and strife and ceaseless effort."

WHAT THE BIBLE TEACHES.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world even only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory, "doers of the Word and not hearers only."

Oh, parents, make home the brightest and best place in the world — create a zone and an influence that will bear testimony in your children while the world stands. In wireless telegraphy there is much talk of the zone, and of the waves of sound and of the necessity of the zone being clear and unobstructed, that the opposite pole may be reached in its undisturbed influence; how much more necessary is it that the zone life of the home be so unob-

A NOBLE FRIENDSHIP.

structed that it may reach in its influence no less a distance or point than the throne of God in heaven. Oh, if the old Eden is lost, we may at least in a sense restore it, in an Eden of a pure home life; let us introduce love of Christ as the radiance, light and cheer-giving power, that shall send its light over all. Open the windows of the home, dear parents, toward Heaven; let us introduce a revival in the Church, by its logical antecedent — a revival in the home. If a single parent, reading these pages, concludes as a result of it, to institute the family altar in the home, and thus lead the children of that home to Christ and into the eternal home, the author is then well paid for writing this book. Why not decide now and at once to do so. Children open up and bring things out of our natures that would otherwise remain locked and enclosed there forever. How often have dear children been the means of binding and holding father and mother together as husband and wife, who would in the absence of the child have separated? Ah, the very dependence and helplessness of the children bind us to them. What is the value of the child? Ask the father and mother of the poorest home what they will take for their child and they will spurn you and give you to understand that all your wealth could not buy it. But let me ask you, fathers and mothers, as you love and value your children so much, to be-

ware lest your love lead you to over-indulge them, which in the end may become a curse rather than a blessing. Make any sacrifice that will bless them, and none which may harm them. Never nag them, but be firm, gentle, loving, insisting in this spirit of obedience, and they will bless you forever. The men and women of the Church of to-morrow are in the homes of to-day. If the children of to-day are in homes that are godless and prayerless, what hope of the future have we, unless there is a revival of religion first of all in the home? Oh, for more altars in the home; 78 per cent of all young men in the Church to-day, it is said, came out of Christian homes. It is an awful thing for parents to bring children into the world and then neglect their home life; there are plenty of men who are better to the horses, cattle, and sheep of the farm than they are to their children — granaries, bins and mows full of grain and hay; while the children are left to no spiritual food, some even giving every attention to the bread that perisheth and to clothing that fades and wears to rags, while the food and clothing of the soul is neglected. How careful you are, dear parents, to displace the knife in the hands of your child, by an orange or apple, yet permitting the children to handle the sharp edge tools of sin, that endangers their souls; letting them go out into the world to sow "their wild oats," only to reap an awful har-

vest of death, and often to plunge over the Niagara of sin and death at the end of a miserable existence.

Remember that disobedience has its logical following in disobedience to God; it is quite unlikely that the disobedient children of an earthly father will be obedient to the heavenly. Oh, it is indeed a frightful thing to see a wreckage of ships dashed by the furious storm upon the rocks of the coast; awful to see a palace or city in ashes and ruins; but such wreckage and ruin is not to be compared to a home wrecked and ruined by sin.

What are your children worth to you, fond parents? You can never know unless you have had the experience of seeing them in dying hours; see their quivering lips parched with fever; see their eyes fondly looking into yours so entreatingly, so pitifully, to help them; not until you have heard their moaning and sobbing cries as their little lives were ebbing away; only then, as a rule, can you know the child's greatest joy and comfort and value to you. Ah, "a little child shall lead them," and many a child has, in dying, led the fond parents into a Christian life, and on into Heaven. What a strange sight to see a great vessel cross the sea, and then have to be pulled into port by a little tug; and how often the little child has been the power tugging away at the heart of the father or mother until it drew it safely into

the final port of Heaven.

Ah, there is scarcely any power in the home that is so potent in opening up the sympathies and the crusted heart of selfishness in a man or woman as a child. A husband and wife having no children became selfish, miserly, hard, unsympathetic, and irreligious; but a relative dying, left a child to them, and soon the child proved to be the key that unlocked their hearts and admitted into them sympathy, tenderness, charity, liberality, and into most loyal Christian dispositions. "A little child shall lead them." Father! Mother! Remember that though the child may vex and try you, be patient, do not let the little one go to bed unhappy or in grief, for it may awake you in the night in fever and delirium, never recognizing you again; and you would then give a world to have it back with you.

God certainly says to all parents, and especially to every mother, "Here is a soul of mine; take it, tell it of me and my love for it; teach it to love and serve me; and be its model for me, in a pure and holy life, that it may learn of me; not only in your precepts, but also in your practice in pure and holy living." Let us all realize that the Church, State, society and the world will never be better till the children are better; and they will not be better until they have more specific and better home culture; the first moment that the child may be led to Christ is the

best one, and every moment, hour, and day after that time is in that sense, less the best time.

The children should be led to Christ, and sooner than you may think, into the Church; to be *children* of the Church, not *men* and *women;* receiving careful training in her doctrines and ways, so that when they do come into riper years, they may be better trained for service, than those coming in later life, in the absence of this training. Never allow a child to mire in sin that it may realize the pleasure of cleansing; but keep it from need of such cleansing, by keeping it out of filth. What a strange and inconsistent thing, to allow children to grow up in the home, and go on through the Sunday School out into the world unsaved, and then spend time, money, tears, and much sorrow to bring them back into the fold; so often failing even to do this. The home, if properly directed, is more the stronghold of God than the Church; and should we have the misfortune of losing either, it had better be the Church than the home; yet both are institutions of God and intended of him to cooperate the one with the other until both are lost in one, in our home in Heaven. The most blessed work of life is in building a true home on earth, not of material walls, and rooms filled with bric-a-brac and furniture, not a place where we merely eat, sleep and stay, but a place

where kindred souls dwell in sweet peace and fellowship and in communion with the Heavenly Father; any father and mother being instrumental in the making of such a home, are a success in life; however much they may seem to have failed in other things, and however humble in material furnishings the home may be, it is yet one of the most blessed places on earth if truly Christian. Let me repeat, no father or mother who has trained a child for Christ has failed.

WHAT HOME IS.

Home has been thus variously defined by different people:

"Home is the blossom, of which Heaven is the fruit."

"The golden setting, in which the brightest jewel is mother."

"The father's kingdom, the children's paradise, the mother's world."

"The place where the great are sometimes small and the small great."

"The center of our affections, around which our heart's best wishes twine."

"The jewel casket, containing the most precious of all jewels — domestic happiness."

"The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from

AN UNBROKEN FAMILY CIRCLE.

We are all here!
  Father, mother, sister, brother.
All who hold each other dear,
  Each chair is filled; We're all at home.

its cares and annoyances."

"Home is the central telegraph office of human love, into which run innumerable wires of affection, many of which, though extending thousands of miles, are never disconnected from the one great terminus.

CHRIST AND THE CHILDREN.

(See p. 36.)

Christ was the first great lover of the children. While the great men in philosophy and religion of Greece and Rome gave little attention to children, and almost in some cases apologizing for their existence, He took them in His arms and blessed them; and also made their innocency and purity the standard for entrance into His kingdom. Yes, Christ Himself was on earth first as a little child. His incarnation and birth has sanctified and made holy the birth of every child. "Unto us a child is born." Blessed be the parents who really know the importance of the child that is born to them. Christianity cares for the weakest and most unpromising of them, and often makes great men of them, while heathen countries dispose of the frailest and most unpromising, often apparently with as little or less concern or qualms of conscience in the matter as many who dispose of the superfluous number of kittens about the house. The Church following Jesus faithfully will make the most of the child. When the love for the

child becomes a passion to us, it is one of the grandest that could possess us. Parents training their children for Christ is one of the best gifts they can make to Him.

Alas for the number of parents in these days who make the matter of training their children for Christ and the Church a mere matter of choice with the child. Lessons of the day and secular school education must be taught and learned, whether it is agreeable to the child or not, while this for the soul of the child, for its moral and eternal welfare, is allowed to go by default, because the child is not inclined to it; a most irrational and ruinous policy, and if it is not checked, great disaster to the cause of Christ must be the result. The children should be led to Christ in childhood, for if not led to Him then, they in very many cases will not be led to Him at all. Not only is it important for the child's own sake, but for the cause of Christ, in that in being led early to Him, it has the whole life left for service, while if even saved in age, there must be the loss of the lifetime of service. The most fascinating work in the world is that of leading the child to Christ and into service for Him, as the potentialities and possibilities of the child are so wonderful, and the work thus done in the child is not for time only, but for eternity.

CHRISTIAN PARENTAGE.

"Every child is a bundle of tremendous

possibilities, and whether the child shall come forth to life, its heart attuned to the eternal harmonies, and after a life of usefulness on earth go to a life of joy in Heaven; or whether across it shall jar eternal discords and after a life of wrong-doing on earth, it shall go to a home of impenetrable darkness and an abyss of immeasurable plunge, is being decided by nursery song and Sabbath lesson, and evening prayer, and walk and ride and look and frown and smile. Oh, how many children in glory, crowding all the battlements and lifting a million-voiced hosanna, were brought to God through Christian parentage."

You had better bequeath to your children the memory of a Godly father and mother, insuring this inheritance to remain in future generations, than to leave them millions of money to debauch and debilitate their manhood and womanhood. Remember that however short of your ideal in life you have come at its close, your life after all has been a success if you have trained a child for Christ. This might apply as well to foster parents. We believe it is the duty of most childless couples to find some orphaned or neglected child and bring it up for Christ, this becoming a great blessing not only to children so brought up, but equally as great to the persons themselves, as the child in the home will unlock the affections and treasures of the heart as nothing else can do.

This is suggested in the story of the man who had lost his gold, but found more than its equivalent in the little golden-haired child that came to him to be cared for, contributing to his joy and happiness in life; while the gold he had had in coin had only been a care and an annoyance, hardening and constantly closing the fountains of his heart.

Let me quote the words of S. A. Prooke: "" Our home and our society are to us what the world is to a great man — the sphere we may fill with work that cannot die. The statesman moulds the people into order and progress — partly by the force of character, and partly by great measures. We are the statesmen of our little world. Every day father and mother stamp their characters upon their children's lives, mould their manners, with which they direct the household."

If parents oftener realized how many dangers their children were subjected to along life's pathway, in pitfalls, precipices, thistles, thorns, and serpents of sin, they would certainly more carefully guide their unwary footsteps. It is an alarming situation that the age of young criminals is much lower or younger in years now than formerly, showing that by the neglect of children by their father on account of business and other cares, and the mother by social and other concerns, other than wise direction and training of the children,

they are graduating into sin and the ways of the world much earlier and in greater numbers than formerly.

A RADIANT MOTHER.

From "A Mother's Ideals": The mother spirit is at the bottom of everything that is builded for eternity, and love is all there is in being a mother. With love enough she can fulfill all things. Harmony and power radiate from a mother permeated with love — wise love. The entire family will respond and demand law dictated by a love-crowned mother. She will be alive and always full of the expression of love, giving energy and right direction to sons, daughters, and father. Her every word will be a joy, a wonder, a surprise to all, for it will reach with sympathetic understanding into each heart and liberate in each one "emotions that angels might share and open up to each paths into life clear and straight, radiating from herself as the central sun."

"Man holds the destiny of the nation in his hands, but the mother holds the destiny of the man."

"The school world studies the child in the mass, but it is the mother who studies it as an individual."

The wife and mother is the queen, ruling a realm in influence beyond any other to make the nation great and strong.

Some one has suggested that the chief study of mothers should be the Bible and their children. This age is rightly called the discovery of the child. The potentiality of the child never before meant so much to men and women as it does to-day. Artist, sculptor, teacher, preacher, and the parent, more than ever, are looking into the prospect of childhood, as the basis for the evangelization of the world and the permanent betterment of society. Yes, religious teachers, philosophers, psychologists, and scientists are digging, delving and mining in the mind and mines of childhood as never before.

Let me here quote from one who has been a blessing to this generation, in the way in which he has called attention to the sacredness of the home and childhood. I mean no other than Froebel: "Only the quiet, secluded sanctuary of the family can give back to us the welfare of mankind. In the foundation of every new family, the Heavenly Father, eternally working out the welfare of the human race, speaks to man through the heaven he has opened in the hearts of its founders. With the beginning of every new family there is issued to mankind and to each individual human being the call to represent humanity in pure development; to represent man in his ideal perfection."

Again, he says, "With reference to his im-

mortal, eternal soul, every human being should be viewed and treated as a manifestation of the Divine Spirit in human form; as a pledge of the love, the grace, and the nearness of God; as a gift of God. Indeed, the early Christians viewed their children in this light, as is shown by the names they gave them. Even as a child, every human being should be viewed and treated as a necessary, essential member of humanity; and therefore, as guardians, parents are responsible to God, the child and to humanity." These words are indeed golden; I only wish that all who as parents read them, might resolve and begin at once to make them operative in the home by instituting at once the family altar, if such an institution is not already a part of your home.

HOME ENVIRONMENT.

Every creature must have a proper environment for its best development, and this law is still more insistent in higher law as in that of man; the result being that most men in their lives are largely what their earlier and later environment has been. The joys of the home fill life's measure up as no other joys can; its misfortunes and disgraces hurt and harm it as nothing else could, and its bereavements and sacred sorrows soften its asperities and chasten its life as could be done in no other way; and let us remember here that children are simply editions, as well as additions of the family book

of life, and that these editions will likely correspond as nearly to the parents, as the succeeding issues of a book correspond to the original or first edition; parents, if you would have your children live better lives, then live better yourselves; you cannot live one life, and naturally expect to transmit another to your children. Parents of this generation are furnishing the saints and sinners of the next.

THE KINGDOM OF HOME.

Dark is the night, and fitful and drearily
Rushes the wind like the waves of the sea.
Little care I, as I sit here cheerily,
Wife at my side, and my baby on knee.
King, king, crown me the king.
Home is the kingdom, and Love is the king.

Flashes the firelight upon the dear faces,
Dearer and dearer as onward they go.
Forces the shadow behind us, and places
Brightness around us with warmth in the glow.
King, king, crown me the king.
Home is the kingdom, and Love is the king.

Flashes the lovelight, increasing the glory,
Beaming from bright eyes, with warmth in the soul,
Telling of trust and content the sweet story,
Lifting the shadows that over us roll.
King, king, crown me the king.
Home is the kingdom, and Love is the king.

Richer than miser with perishing treasure,
Served with a service no conquest could bring:
Happy with fortune that words cannot measure,
Light-hearted I on the hearthstone can sing,
King, king, crown me the king.
Home is the kingdom, and Love is the king.

— *J. R. Duryea, D. D.*

Some thoughts on the home by the late DeWitt Talmage.

THE WORLD OF HOME.

A church within a church, a republic within a republic, a world within a world is spelled with four letters — H-O-M-E. If things go right there they go right everywhere; if they go wrong there they go wrong everywhere. The door-sill of the dwelling house is the foundation of the church and state. A man never gets higher than his own garret nor lower than his own cellar. In other words domestic life overarches and undergirds all other life. The highest house of congress is the domestic circle. The rocking chair in a nursery is higher than a throne. George Washington commanded the forces of the United States, but Mary Washington commanded George. Chrysostom's mother made his pen for him. If a man should start out and run for seventy years in a straight line he could not get out from under the shadow of his own mantel-piece.

Blessed is that home by which for a whole

lifetime they have been gathering, until every figure in the carpet and every panel in the door and every casement of the window has a chirography of its own, speaking out something about father or mother, or son or daughter, or friend who was with us a while. What a sacred place it becomes, when one can say: "In that room such a one was born; in that bed such a one died; in that chair I sat on the night I heard such a one had received a great public honor; by that stool my child knelt for her last evening prayer; here I sat to greet my son as he came back from the sea voyage; that was father's cane; that was mother's rocking chair." What a joyful and pathetic congress of reminiscences.

I have one word of advice to give to those who would have a happy home, and that is let love preside in it. When your behavior in the home becomes a mere matter of calculation; when the caress you give is merely the result of deliberate study of the position you occupy, happiness lies stark dead on the hearthstone. When the husband's position as head of the household is maintained by loudness of voice, or strength of arm, by fire of temper, the republic of domestic bliss has become a despotism that neither God nor man will abide. O, ye who promised at the altar to love each other, how dare you commit perjury? Let no shadow of suspicion come on your affection.

A POWER BEHIND A THRONE.

It is easier to kill that flower than it is to make it live again — the blast from hell that puts out that light leaves you in the blackest of darkness forever.

CHRIST IN THE HOME.

First, last and all the time, have Christ in your home. Julius Cæsar calmed the fear of an affrighted boatman, who was rowing him in a stream, by saying to him, "So long as Cæsar is with you in the boat no harm can come to you;" and whatever storm of adversity, or bereavement or poverty may strike your home, all is well as long as you have Christ the King on board. Make your home so far-reaching in its influence that down to the last moments of your children's life you may hold them with a heavenly charm. At 76 years of age the Demosthenes of the American Senate lay dying in Washington. I mean Henry Clay. His pastor sat at the bedside and the old-man-eloquent kept saying in his dream: "My mother! Mother! Mother!" May the parental influence we exert be not only potential but holy, and so the home on earth be the vestibule of our home in heaven, in which place may we all meet — father, mother, children, grandchildren, grandparents — all the entire group of precious souls.— *Talmage.*

HOME COURTESY.

"Possibly, in the average home, courtesy is a scarce commodity; and it ought not to be so,

for it is one of the most important. No more happy and pleasant sight can be imagined than a happy, religious home, where each member tries to make every other member happy, by little courtesies and sacrifices, and that wherein there is joy or sorrow in the life or experience of one, that this joy or sorrow becomes that of every other member, in that there is a common and united love the one for the other. Children coming out of such homes are usually a blessing in all the departments of life into which they go: to the community, the church, the state, the nation. No Christless home can be a perfectly happy one." "There is no happiness nor misery like that growing out of the dispositions which consecrate or desecrate a home." "Home, where a world of strife is shut out — a world of love shut in." "Home is the blossom of which heaven is the fruit." "Home is the father's kingdom, the children's paradise, the mother's world — a place where you are treated the best and where you grumble the most." "The only place on earth, where the faults and failings of humanity are hidden under the mantle of charity."

HUSBAND AND WIFE.

If the husband spends most of his nights away from home, of choice and not of necessity, he is not the head of the household; he is only the cashier. If the wife throws the cares of the household in the servant's lap and then

spends five nights in the week at the opera or theatre, she may clothe her children with satins, laces and ribbons, that would confound a French milliner, but they are orphans.—*Talmage.*

The husband and wife should have no secrets that they keep from each other, as a rule; at least in important matters; even in business matters, in which the wife may not have half the knowledge that her husband has, she is often able to give him practical advice, that would save him from bankruptcy. Dear friends, as husbands and wives, bear with each other and forbear; you will never regret it and your life will be one "sweet song"; remember also, that almost any husband or wife that is a Christian may win the other who may not be a Christian, to Christ, if he or she is persistent enough.

Alas for the Christless and prayerless homes of our land, where children never hear a prayer from father or mother; where the Bible is never opened, except when there is a death in the home; where the world has complete control.

THE CRADLE IS THE POWER.

"In every household where there is a cradle, the cradle is the power. The hush of one's soul by the side of the cradle is like the hush of worship. God seems very near. The new life there is a divine wonder. The sleeping

infant there is the latest miracle from the creative hand of God. It is an incarnation of an immortal soul started on immortal life. At no spot on earth do so many questions get started as at the cradle. An infant is a bundle of mysteries; a bundle of interrogation points; a bundle of problems. A manifold life is wrapped up in it. It is gifted and dowered with marvelous faculties and forces which carry in them sublime possibilities. A babe is an interesting thing because it is the incarnation of an immortal soul and carries in it an eternity. The little crib out of which looks the chubby face, is the fullest thing in the world. It is the grandest blessing possessed by the human race. Whose heart has infancy ever injured? Nay, rather let me ask, into the tissue of whose life has it not woven some golden thread or some ray of joy or some masterful purpose or some heavenly tie? Everywhere it begets love and trust, humility and pureness of motive and all the graces which go to make up fitness for the kingdom of God. Every cradle contains wonders, destinies and histories, and condensed potentialities in a small package. This is especially true of the cradle of Bethlehem, which is the cradle of cradles. If it had perished, Christendom would have perished with it. And the Kingdom of God would never have gained a foothold on earth. This cradle is the cradle

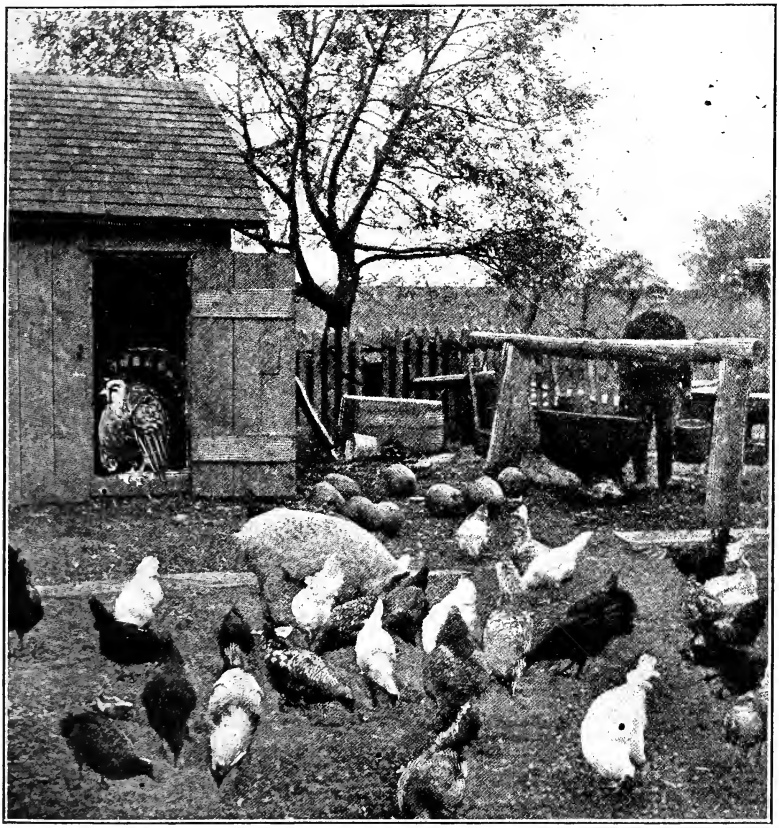
A MOTHER AND SON WHO HAVE INFLUENCED THE WORLD MORE THAN ANY OTHER MOTHER AND SON.

among all cradles. It is the incarnation of all incarnation. Never was so much compressed in so small a compass as was compressed into the swaddling bands that held the Child of Bethlehem."

CHAPTER IV.

THE CHILDREN IN THE HOME.

A truly Christian home and happy family, where father, mother, brothers and sisters dwell together in sweet accord and harmony, is the nearest approach to Heaven we can have in any earthly institution. How in after life, our memories revert to the old home! How we like to go back to the old home, see the old well, and spring, the old barn where we climbed to the highest rafter, or where we nearly smothered in our mowing away the hay; where we heard the cackle of the hen, or saw the young roosters fight; or where we hid the Easter eggs, or in the fields where we saw the little lambs skip and play; alas, those happy days have gone; this rugged real life is on our hands; only in memory can we joy in the past. Every room of the old home has its hallowed associations in memory; the favorite old tree of the yard stands there yet to remind of the days not only of its fruitfulness of apples, but of children as well, for on its branches perched all the boys and often the girls of the family as well. So dear is the old



A FAMILIAR FARM YARD SCENE.

homestead to those who have been permitted to remain in it till old age, that the removal then has caused the keenest sufferings and often has hastened the death of those removed from the sacred scenes of their childhood. The felicity of a happy home is beautifully illustrated in the following: "How dear to my heart are the scenes of my childhood," etc. Children may be the greatest joy and comfort of the home or its bitterest sorrow and suffering. How grand and beautiful is the scene where loving children remember the sleepless nights; the hours of walking the floor; the money spent for medicines; the care, the education and all that was done for them in their earlier and more helpless days; when they try in a measure to repay this care and kindness in tender care of father and mother in their sick and declining days, and at the very end and close of their lives on earth stand by and receive the parting blessing and admonition to live truly and meet them in a home where they shall be united forever.

But, alas for the awful scene where sons and daughters have forgotten all that a loving father and mother have done for them; when they have permitted them to suffer in age, not only for the necessities of the physical life; but more still for kind and tender words and ministries; often allowing them to die in poverty and neglect, and among strangers, or in "poor

houses," permitting them to sob out their lives in utmost sorrow and suffering,— parents suffer often, not only for the carelessness and heartlessness of their children, but for those who are a curse not only to their parents, but to the world as well, in their criminal and vicious lives.

Oh, children! Oh, sons and daughters! let me impress upon you this thought, that at best you cannot have your dear parents with you long. Soon the old arm-chair will be vacant never to be occupied again by mother; soon the chair at the head of the table will have lost its occupant on earth forever; father will have departed and his counsels.

Children, let me beg of you to be considerate of your parents; you will never know their value to you until you stand with falling tears upon their graves; then, doubtless, if not before, you will think of the long nights in your infancy, when father and mother walked with you, suffered with you, spent money on physicians for you, and educated you. Ah, then son and daughter, remember their hands were calloused in toil for you; you should cooperate with your parents in making your home the happiest, the cheeriest and most sunshiny place in the world, showing your desire for song and music, you will find you can give your parents and yourself very great joy in family songs; be cheerful over the worst con-

ditions; one cheerful, light-hearted son or daughter will lighten the whole house that would otherwise be cheerless and gloomy. Cheer and laughter begets cheer and laughter; in every way possible children should make home happy and first of all in yourselves be sure to have Christ in your hearts, for then you will be assured of cheer in your home. Let me conclude here by calling your attention to two important personages, that belong to many homes on earth, and many more in the home circle beyond; and the use of the term IMPORTANT will not be contested by the children, I am sure — I mean no other and no less significant persons than the grandfather and grandmother. Whoever heard of children not caring for these noted people, and whoever heard of a boy or girl that was not ready for a visit to the grandfather's or grandmother's? Why, I read recently of a little girl who teased her father to take her to her grandmother's, but the father replied: "Daughter, you must not bother me now to go to grandmother's; don't you know that it costs ten dollars to go there and ten dollars don't grow on every bush." Then the child well answered: "Yes, papa, I know, but don't you know grandmothers don't grow on every bush either." Yes, go to see them as often as you can, for soon these dear ones of the old home will only be a memory — they will have gone beyond

all earthly reunions and visitings.

Dear young men and young women: Should you read these words, remember there will be many dangers and pitfalls along life's pathway, but you need not fear them, if you will but heed the warning and danger signals that you are taught to observe by your parents, by the word of God, the wrecks and beacon lights along the way, too, will guide you past all harm if you only observe. Young men, be noble, be brave, be true to virtue and honor and above all, to Christ, and you will be a great blessing to the world and it to you.

Young women, you are to be the queens of the earth; not that you will hold visible thrones and scepters; but in your pure, virtuous, womanly characters and hearts, taking Christ as your model and guide, you will hold the balance of power for Christ and the Church.

MY MOTHER'S GRAVE.

Rev. M. C. Henderson.

The grave of my mother is on an elevation that overlooks a beautiful village where many an hour was spent in study and recreation, in days of boyhood. A marble slab marks the place where we laid her to rest, nearly a score of years ago. Occasionally, during these years have we stood by her grave, while precious remembrances have crowded upon our mind, and the sweet hope of meeting again cheered our sad heart. Our hands may be

full of labor, our hearts burdened with care and the responsibilities of life, and our home far away, but a mother's grave, with all the hallowed associations clustering around, can never be forgotten.

The grave of a mother is indeed a sacred spot. It may be retired from the noise of business and unnoticed by the stranger, but to our hearts how dear. The love we bear a mother is not measured by years, is not annihilated by distance, nor forgotten when she sleeps in dust. Marks of age may appear in our homes, and on our persons, but the memory of a mother is more enduring than time itself. Who has stood by the grave of a mother and not remembered her pleasant smiles, kind words, earnest prayer, and assurance expressed in a dying hour. Many years may have passed, memory may be treacherous in other things, but will produce with freshness the impressions once made by a mother's influence. Why may we not linger where rests all that was earthly of a sainted mother? It may have a restraining influence upon the wayward, prove a valuable incentive to increased faithfulness, encourage hope in the hour of depression, and give fresh inspiration in Christian life.

CHAPTER V.

THE ALTAR IN THE HOME.

If the home is one of God's most important institutions on earth, whereby He plans to bring a great portion of the race to a knowledge of Himself, and if it is to be a source of strength and power to the Church and all other institutions, that have for their object the upbuilding of His kingdom, is it not well that we discover its source of power and insist on the installation and application of that power, in order that it may set in motion, for good, not only all the factors of the institution itself, but all others with which it may come in contact?

If it is necessary for the parents to see that there is sufficient supply of food and clothing for the physical nature of the children, is it not more necessary to provide for the spiritual nurture? — not attempting to have the family and the home subsist on mere bread alone. The conquest of the world for Christ must be begun in the home and the base of supplies for that warfare must be at the family altar. The excuse that there is not time will not do; it takes less time in the long run to be good than

it does to be bad; at any rate, when your family has gone into collapse and ruin, possibly by your neglect and by your haste to attend to the things of time and sense, rather than to the spiritual welfare of your home, if not before you will repent of your error: if there is only one family altar in the community, let that be in your home — say, "As for me and my house we will serve the Lord"; possibly by your stand, another will follow you and another; at any rate see to it that in your home the altar remains. Every day your home is without the family altar it is an unfinished and an incomplete home. If you do not honor God in the home, how can you expect He will honor and bless your home? The affairs of the home each day will be smoothed if ushered in and prefaced by morning devotions; only eternity will be able to tell the results of the altar in the home. Again, as we are taught that the only source of spiritual power and life is from God, how necessary it becomes, that there should be special plans, in time and place for obtaining that power. What better or more appropriate time and place can there be than either, or both, morning and evening, if it be possible, to gather together the several members of the home and there invoke the divinest blessings upon the home and there implore God, to fill every member with a knowledge of His love and care; entreat Him to

guide, protect and keep all; to make them useful servants of His as they go their several ways in the world for each day, or when they are separated the one from the other, that His choicest blessings may follow them each and all wherever they may be called to go for Him.

Many men and women there are who tell us how much they cherish the memory of these happy hours in the old home in family prayers — where all had a part, the father leading and pleading with his God for the richest blessings upon the home and his family; how, that after their going out into the world and its busy cares and concerns, they often found themselves inclined to be careless or too much concerned for the things of the world, yet stopping to reflect, and remembering the old home, the family altar and their parents' prayer for their guidance and welfare, gave themselves again to their Lord and Master. Yes, the world has indeed a mighty grip on us, when we forget and ignore these prayers and entreaties to God on our behalf.

The family religion and the altar as its means of supply, underlie Society, Church and State. No Christian government, healthy public sentiment of conscience, no Christian philanthrophy, no serious and deep Church life, can exist in the absence of love for God in the home. When there is an altar to God in every home, then, there is a power in the

land, that is stronger than any political party, army or navy. Even in this commercial, busy time, when business and fashion are even driving out the home altars and the prayer-meeting, I plead for the restoration of the family altar, for the time in which no professing Christian family will dare go into the busy day without this precious prelude of prayer at the family altar. I care not how many organizations there may be for the development of Christian life and power, there is nothing so potent and powerful as family worship. Out of homes where there is a REAL family altar comes the most reverent and substantial servants of God that the Church today possesses; not only this, but the greatest men of power and of vital influence, in all departments of life, are usually from such homes; and not less a power than these men are the wives and mothers, who have also been brought up around the old family altar, influencing husbands and sons for God in all their relations in life.

Important as is the Church prayer-meeting, the Sunday School and Young People's meeting, and all other means of Christian culture and grace in the Church, the power for the most permanent good lies in the household altar and a deep spiritual life in the home. If the family is led daily into the sweet and holy influence of family prayer, praise and worship. Such a family at least will usually profit more

than in attendance at the week-night prayer-meeting, helpful and necessary as it is to the Church; in fact, it is the family altar that usually gives most potency to the Church prayer-meeting. Shall we not keep the family altar sacred? Shall it not be a place where sweet incense from prayer and praise shall rise daily? where this incense shall rise higher than the motto on the wall, saying, "God bless our home"; yes, stopping not until it has reached the ear of our Lord and Savior in Heaven. Oh, for the day, in which this land may be noted for its Christian homes where in each one there is that charming family prayer circle, making more strong and powerful this great nation each day of its existence; and not only this, but of more importance still, the Church of Christ His bride on earth.

May the day return when the father is the prophet and priest of the home, in leading his family in daily devotions; when the Bible will cease to be an unopened book as it is in many professing Christian homes today. God forbid that so much godlessness, prayerlessness and indifference shall continue in this, God's own most sacred institution. May the day come when a devoted servant girl will not flee in fear as one did once from a home, because the family for which she was to work did not have family prayers.

Parents, do you realize that the *good*

HAPPY CHILDREN AMONG THE FLOWERS.

men and also the *bad* ones and the criminals of the next generation, must come out of your home or some other? Why not insure the one, and prevent the other, by making your home the best possible in its environment. Have family devotions, and train carefully your children for Christ, and this will be, possibly, better for them than a college education, in the absence of this training, practical and sensible as it is to give them the college education when you can. Are you too busy to have family devotions? Then you are busier than some noble presidents have been, who have kept up regularly their family devotions and their attendance upon the week-night prayer-meeting. If you are too busy, then you are busier than a number of the greatest business men in America. Let me here quote from one of them in the following: "No difference how busy I am, I have never been so occupied, that I could not assemble about me my family every morning for worship. It is my custom, although my desk may be heaped high with pressing business, to gather the household together after breakfast for a brief season of prayer and thanksgiving."

It is evident that no home life is complete in the absence of the family altar. If it is lost to the home, it is a loss that cannot otherwise be made good. It sweetens the life of every member of the home; it oils up the machinery

of the active and often grinding toil of the members of the home for the day as nothing else could do; it is an influence for good, not only to the members of the home, but to all those who in any way come in contact with the home. How many fond memories cluster about the old family altar? Whatever organizations and substitutes we may have, for the family altar, there is *none* that can ever *properly* displace it. I would not have less — but more — of the Sunday-school training and the Young People's societies, in their grand and practical work for Christ and the Church, but I would not allow them in any sense to become substitutes for family training; let them be supplemental, not substitutional; then they themselves will more nearly fulfill their mission and purpose. Then would the Church in all her departments be stronger than she could be without this great foundation for her success, back in the home. Do we not see that not only should the first Christian instruction come from the parents with their natural authority and influence, but also that it must be much more effective and permanent, from the fact that it is a constant and pervasive one, while that of the organizations of the Church in its Sunday-school, Young People's organizations, prayer-meetings, etc., are usually for a brief half hour or so a week. It is also much easier for pastors and all workers of the

church to lead the children on in religious activities and life when they come from Christian homes than when they do not. Let us remember that bad parents usually have bad homes. The home should be as holy as the church, and entering its doors ought to suggest as much the "Holiness to the Lord," as entering the place of worship in the church.

CHAPTER VI.

THE HOME IN SOCIAL AND CIVIC LIFE.

Communities and societies are composed of individuals and these individuals are representatives of the homes. Then in order that this factor of the community and society shall be such as shall produce the most harmonious and practical results in the community it becomes necessary to be solicitous and concerned for the welfare of the home.

It is usually an easy matter to determine the general character of the homes of a community, rural, village and city, by the conduct and general deportment of the people in these several communities. If the tone is low, rude, vulgar, coarse, it is a reasonable conclusion that the source of such conduct and character is in the homes producing such conduct.

Let the societies, organizations, lodges, clubs, guilds, fraternities, unions, etc., be observed in their conduct, characteristics and tendencies and you will see here also, mirrored and well reflected, the conduct, character, tone and life in most of the homes, supplying these institutions with men and women. Again, let

us remember that while the community will not rise in tone and character, and will not average above the average home supporting it, there may be, nevertheless, a few strong, well defined, moral and religious homes that will have a leavening effect upon those being looser and of weaker moral tone; and we find also that these better homes represented in communities, societies and collections of persons in their several organizations have a strong tendency to subdue, modify and soften the asperities, the coarse irreligious and immoral tendencies in conduct and character.

How necessary then, here again, in the home, that we urge the utmost and most careful training for substantial, sober, sane citizenship and society, in this best of all training schools, the home. If in these days of socialistic concern and interest, those so deeply concerned would only turn their attention and direct their efforts, thoughts and energies upon the institution,— the home,— which is the base of all these questions and problems, then, indeed, there would follow some effectual and important results. The home is distinctively a social institution; the family life of a community certainly shapes a community's life favorably or unfavorably. If the home is not properly socialized and Christianized, the community and society will be brutalized and burglarized. Each home of a social settlement is a

unit and a factor of that community's life and not only this, but each member of the home or family being again a unit and factor, it reduces the problem down to a personal consideration of the necessity of a single person being pure, honest, social, kind and religious, affecting the whole society or community of which he is a part to the extent of his personality and individual power. If we would oftener realize our influence, as related factors, of home or society we would very likely conduct ourselves differently. Also let us remember every marriage and formation of a new home tells on the community life as a whole either for good or ill, according as the husband and wife come from good or evil homes; and so on in the children of this new home comes still more results for the weal or woe of the community of which they are a part.

THE HEART OF SOCIETY.

All social life centers in the home. Its moral and spiritual temperature determines the character of the people. This fundamental fact is emerging into new notice in modern studies of social conditions.

The danger of American institutions today is not so much that of godless schools as of godless homes, or the abandonment of the home altogether, and it is toward this that the reformers ought to turn their attention. The New Bedford Standard, speaking of marital

difficulties and the divorce evil, says that the essentials to ideal wedded relations are men and women with character to insure the ideal. Home life perpetuates itself whatever influences from without are brought to bear on it. The forces that make it ideal must be re-created within it. Quotations on this theme might be given from scores of newspapers.

The correct diagnosis of all bodily diseases traces their sources back to the heart. The pulse beats show its action, but if the lifeblood cannot be purified there and sent forth again on a mission of health, no cure for the patient is possible. The home is the heart of the whole social structure. If love and truth abide in it, if Christ reigns in it, then the schools will not be godless, the Church will not decay, confidence in business relations will be unshaken, the State will be sound and safe.

The best service which young men and women can render to their country is to found and cultivate Christian homes from which society draws its life and by which it keeps healthful. The highest duty of those who live in homes is to make them as near to the ideal as possible. Those who neglect that duty, who do not make it of first importance, whatever their service to society and the State, are superficial reformers.—*Congregationalist.*

THE HOME IN THE CITY.

If in these days of "graft," corruption, mal-

administration, foulness and rottenness in municipalities and city governments, there should be a revival of stern honor and the strictest integrity introduced in the home; if the father of the home himself should trust God and also love his fellow man, desire to do no man harm, and sees to it that his sons are held to strict account in veracity, honor and integrity, that all tricks, falseness, shams, lying and deception are punished severely, the sons coming from such homes would assert themselves in no uncertain terms, and their conduct would be an honor to their homes and their city. If a few more noble men, rising in honor and fearlessness, above graft, thieving, bribery, and even judicial rascality, in city and municipal governments, as some have done, it would not be long, till penitentiaries would be filled by these grafters and robbers, and what could not be caught would take their flight to more congenial climes. It will be allowed as an exception to prove the rule, that now and then these chief bribers and city treasury robbers will claim to have had good home training and to have been brought up in the Sunday School and the Church; but in most cases we will find that these homes from which they came were rather loose and slack, defective and uncertain in religious morals and ethical tone; or, if not this, that these rascals from these nominal Christian homes have inherited an evil ances-

HUMAN SYMPATHY, OR PRESENT AND FUTURE "GOOD SAMARITANS."

try, that even a Christian home and influence has not been sufficient to overcome.

Possibly in such cases the judge might be persuaded by an urgent attorney for the defendant, to give a light sentence to the culprit inasmuch as it is an evident case of kleptomania; alas! in these days how many seem to be making use of this lovely pretext to blame their ancestry or God for their contemptible meanness and studied thievery. It is much more economical from a civil and municipal government standpoint to fashion and form children in the home for good citizenship, than it is to re-fashion, reform them by law in courts and prisons. Much better every way to train men to be good citizens than to try to make good ones out of the bad.

THE HOME IN THE STATE AND NATION.

After having attached so much importance to the home and its life and training therein for the community, society and city welfare, we would consider it not less important in its life, training and discipline for that larger and wider range of its influence in the State and Nation. Again, since we have asserted that the community and society life will not average higher than its homes, we would re-assert here, this same principle and add that the rulers, law makers and jurists of a commonwealth or nation will not rise above the average of the homes of the commonwealth or Na-

tion, and here, again, is usually a fair reflector and mirror of the homes in the life and conduct of the rulers of a given State or Nation; allowing that exceptional rulers or law makers, good or bad, shall prove the rule. We will find upon investigation that most of our Presidents have come from homes of strong moral, religious and ethical tone; from homes that have taught that it is "better to be right than to be President," and this same test may be successfully applied to the investigation of the homes of our greatest law makers, statesmen, diplomats, and jurists; many of these manly and noble enough to honor their home and parentage in oft repeated declarations that all they are or hope to be they owe to their home training; to a moral, upright, manly father, or to a pure and godly mother, who led them to God in prayer — a mother, whether still living, or dead, whose memory is ever dear to them, especially in trying and vexing times, when they remember her unerring counsel to them in morals and manners, in the dear old home. The home is a most constructive institution; we have seen that its factors produce the people of a given society, community or city, and also its factors in character and conduct. So here, once more, we see that men and women who establish and maintain homes, are the conservers of the State and Nation, and again the principle asserting itself, that the Nation as a

whole is largely like the factors that compose it, and if around the fireside and in the sacred precincts of the home there is virtue, integrity, honor, patriotism and above all true religion, there is an assurance, at least so long as such conditions hold, of the permanance and perpetuity of the government.

"There are two essentials for a permanent republic — the first is a pure living religion which puts into daily practice the teachings of Jesus Christ, and the second is a true home life, where father, mother and children spend much time together; where family worship is preserved; where honesty, purity and mutual affections are developed. Give us these two things and we can save and maintain the Republic."— *C. M. Sheldon.*

HOME THE FOUNTAIN HEAD.

Home is the fountain head and source of earthly citizenship. The laws and conduct of a people mirror and reflect the homes of people. If in the home the children drink of the bitter waters of sin, the stream of life issuing into civic life must also be bitter. If the home is cursed by intemperance, the influence does not stop with the wreckage of that home, but becomes a part of the pollution of society. Demoralize the home and you have undermined all domestic happiness, and you have added to the general ill of humanity, and to that of the state and nation as well. A nation unsupport-

ed by loyal and virtuous homes will sooner or later topple and fall when decay has done its full work.

The virtues cultivated in the family circle are an absolute necessity for the State. If there be not enough moral principle to make the family adhere, there will not be enough political principle to make the State adhere. "No home" means the Goths and Vandals; means the Nomads of Asia; means the Numidians of Africa, changing from place to place as the pastures happen to change. Confounded be all those Babels of iniquity which would overtower and destroy the home. The same storm which upsets the ship, in which the family sails, will sink the Frigate of the Constitution. Jails and penitentiaries, armies and navies are not our best defences. The door of the home is the very best fortress. Household utensils are the very best artillery, and the chimneys of our dwelling houses are our grandest monuments of safety and triumph. No home, no Republic.—*Talmage.*

CHAPTER VII.

THE HOME IN THE CHURCH AND HEAVEN.

What a happy day it will be for pastors, Sunday-school superintendents, teachers and all Church workers, when children coming from the homes will come from those where there are family altars, where the children have been led to Christ in prayer, before coming to church, Sunday-school or Young People's society; when they shall come not to find Christ through pastors and teachers — they having found him in their homes,— but to be trained, developed and instructed for service in this great institution, the Church of God, this institution of which there is none greater, except the home, which is the foundation and base upon which the Church itself is built, and without which there could be no Church worthy the name.

Since the influence of the circle of the home is all that it is in the other departments of life and in other institutions, we must now conclude that it is of more significance and importance to the Church, for the Church is after all only a larger home, a collection of smaller

homes, meeting as one greater family of God for further development and preparation for the final home in heaven.

The safest and surest road to Heaven is by the way of the Home and the Church; it is a sensible, natural and expected thing that older members of the home accepting Christ, and striving to live true Christian lives, should not only attend, but become active members of the Church of God. Then why should it be thought a thing incredible, or strange, that children, as members of these same households, also should desire to have a part in the actual membership in this larger family, and fold of God? Why are they not, when old enough to know right and wrong,— and this is much earlier than many think,— allowed the right and privilege of membership in the Church, as children? For we find these older members of the family often, before examining committees for the church, do not give as good account of their lives as the children, and often when put to the test with the children of a knowledge of doctrines and creeds, are embarrassed by the children's superior knowledge, and when asked to quote a passage of Scripture are still more confused, in a contest with the children. If the favors were bestowed upon those having the purest lives, the clearer apprehensions of what constitutes Christian life and conduct, the children would

be the favored ones; we believe that if Christ were here upon earth and should see the elders and disciples insisting on keping the *children* back, that he would do as he did when here among men, rather push the *men* back, and take the little ones into his arms, and say, "Of such is the Kingdom of Heaven," and would receive them then and there into His kingdom and fold with all the rights of membership and fellowship of the older members.

What should we think of a shepherd who should carefully, each night, gather the sheep of his flock into folds from the cold and from devouring beasts and all dangers outside, and should leave the little lambs of the flock without to perish; yet such inconsistency is no greater than that in many homes and churches, where it is urged that children shall not be accorded the right to church membership! and where they are treated in regard to nurture, discipline and care with most frightful negligence and unconcern. However, we would not for a moment allow that in urging that children should be permitted church membership, that the home training, discipline and nurture should be slackened in any way, for as we have before said, and insist here now emphatically, that the parents, and especially the mother, ordinarily should be ashamed to permit her children to slip through her care, and not be led to Christ, and have to admit that

she had neglected her duty in leaving for the teacher in the Sunday School or anyone to do what she had neglected. All honor to teachers and workers, who will, when finding neglect of homes, take these children and lead them to the Savior, yet their time should be reserved for such work among orphans, outcasts and those who come from homes not Christian in any sense, and also for the work of training for service in the church, rather than being compelled to do what careless parents had failed to do. Whenever the Church in any of her departments, Sunday School, Young People's societies, etc., becomes a substitute, instead of a supplement, for the home and parental training, she is in error.

Yet, the children must be converted and led into the church, if not by the parents, then by the church, and the church that insists on the parents leading their children to Christ and into His church when they will, and doing it herself when the parents fail, is the church that is going to be a vigorous and growing church. Possibly no greater example of this has been seen anywhere than in the lamented and great Spurgeon, who led such great numbers of children into his church, and who so often testified that the children, as children, and even when older, gave him much less concern, for their life, character and conduct, than did those who came into his church through

riper years — those who had been connected more with the sin and temptation of the world were more easily tempted to return to the follies from which they had come. And worse still and more alarming is the small proportion of persons accepting Christ and coming into His Church, in adult life. The problem is still more important since each succeeding year after childhood lessens the probability of the person ever accepting Christ.

How important it is that the child be led to Christ, not only for its own benefit and salvation, but for its larger influence in the world. Let us illustrate: A child of ten years gives his heart to Christ and begins a consecrated and loyal service for his Master, and continues this service until he is seventy years of age; at the same time a man of 60 years of age gives his heart to Christ and begins a loyal service to his Master; but you see the aged one has lost in every way compared with the youth; the youth having 60 years of service to his credit not only as against the aged one's ten years, but all that discipline, training and qualification for his future home, and the worst of it is not only the difference of 10 years, but so often 60 years against a complete loss of life of service, as each succeeding year lessens the probability of one in adult life ever giving his heart to Christ. Allowing the aged one does finally come to Christ, the Church, the

community, city and State all have lost by his former life being on the wrong side. Let us ever remember that the standard of measure for entrance into Christ's Kingdom is the child.

The brightest lights of the Church have been those who were brought to Christ when mere children, among them, Adam Clarke, A. Cookman, I. Watts, Robt. Hall, J. Edwards. Yes, if Christ were here on earth He would receive the *children* into His Church *first* and then as fast as parents and others arriver at, and came up to the standard of the child, He would then receive them; if He were enfolding sheep of the flock He surely would take the lambs into the fold first, and let the older sheep, if any must, remain out in the cold and storm. He, if having a banquet, would sit the little children at the *first* table of His blessings, and if any food remained the older ones might then be fed. Yes, childhood is the springtime promise of a harvest, good or ill; it is a potential period which is to issue into certainties good or ill, according to its directions by its parentage and the Church. The home is the foundation of the Church and anything interfering with its spiritual progress necessarily interferes with the progress and prosperity of the Church.

THE CHURCH HOME.

Since many persons are orphaned, some es-

tranged and away from their own parental homes, great numbers, as roomers and boarders in the cities, it is necessary that the Church be a real home, not only for the interests of those who come from their family homes in service to the larger home, the Church, but also for those who have no home and not finding social and religious interests here, will likely not find them at all, and worse will likely seek social life in questionable resorts of the city that will in many cases lead to their loss of moral character and likely to a loss of their eternal homes, insuring their orphanage, not only in this world but the next one also. Yes, the Church ought to be the center of the present life from the homes not only for those who have no homes, but for those who come from homes that are evil and positively harmful. Here is an opportunity for the Church to show its real worth.

THE HOME IN HEAVEN.

We remember that in our first chapter, The Importance of the Home, we insisted that one of the most magnetic and charming words in our language is the word HOME, but now being in the presence and under the spell of that other charming and soul electrifying word — HEAVEN — we cannot choose between these lovely companions in thought, but will unite and blend them, in a bond of union that shall be as inseparable as the glorious life they

represent in no less than that of Home and Heaven forever.

The Home after all is only the beginning of Heaven on Earth; the nearest approach we can come to the likeness of Heaven on Earth is in this most blessed institution of God, the HOME. Is there a felicity more complete; a happiness more unalloyed; a pleasure deeper and more sublime than a happy home? Is there any place on Earth that so nearly represents our anticipations of Heaven as the happy Christian Home?

No wonder we are wont to sing, so often, "Oh, the home of the soul, in my vision and dreams! her bright jasper walls I can see." Yes, the eternal home of the soul, where we shall be freed from the environments of sin, suffering, sorrow, separation and death, that home in which the life perfected in Him, shall go on in its expanding and increasing its joys forever — where a day in it will be worth a lifetime of effort to obtain.

Ah, the thought of it — we walk and talk together here — we separate at the grave, and then we meet in an heavenly home where we shall walk and talk together forever.

Oh, it is awful to stand by the dying friend and dear one and see the life slowly ebbing out; the light flickering more feebly, and then going out entirely. What heart searchings and questions at such a moment. It is hard enough

to say good-bye here for a brief season or journey on earth, but alas! for that final earthly good-bye; yet we have a cheer and comfort in the hope of our eternal home of Him in Heaven.

That home where Christ is always in the midst; where the redeemed of earth shall ever hold sweet converse in the presence of Him who is so happy in our enjoyment of that home, that He promised, while on earth, He would go and prepare for us; and happy He will be in seeing our joy in these mansions He not only promised, but has now in love given us possession.

THE CHURCH CIRCLE.

CHAPTER I.

THE IMPORTANCE OF THE CHURCH.

The most direct path from earth to Heaven is by the way of the home and the Church.— See p. 60

I LOVE THY KINGDOM, LORD.

I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

I love Thy Church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

If the *home* is God's first and most important institution on earth, whereby He disciplines and trains souls for His kingdom, here and hereafter, the *Church* is certainly not more than second in significance and importance as a disciplinary and training school. Yes, the Church is not only in many ways equal to the home, as a soul-redeeming and soul-training agency, but in some ways it is superior to it.

The Church indeed is most precious in His eyes, since He was willing not only to live and suffer for her, but also to die for her. All this that He might show that " God so loved the world that He gave His only begotten Son, that whoso-

ever believeth in Him should not perish, but have everlasting life."

After all we believe that both the home and the Church are so closely allied and associated in their mission and work in redeeming and saving the world that they are equally precious in God's sight. While the home should first lead souls to a knowledge, love, and acceptance of Christ, and also initiate these souls in service for Him, the path from the home to the Church should be well worn by these servants in their desire for a wider range and a larger sphere of labors and efforts, than could usually be found in the immediate circle of the home.

When the Master so seriously and plainly commanded the disciples to go into all the world and preach the Gospel to all, he certainly expected the home to instill the missionary spirit in the child, that when it came into the Church it might be trained and sent of it, out in the world to do its share in fulfilling this great command. This it has been trying to do, and only eternity can reveal the great amount of good done and the countless number of souls saved by the grand missionaries of the Cross.

Again, the influence of the Church in society, the city, the State, and the nation, has been great, and far greater than many believe; we know something of her blessed influences along these lines, but what the condition of all would have been without her is too fearful to contemplate.

As to her blessings in charity, benevolence and philanthropy, it is difficult to determine how much she has accomplished, for many charitable, benevolent and philanthropic organizations and activities have been indirectly as well as directly accomplished by the Church, in that the spirit and desire to do these things for humanity has been created mostly in the Church if not by her carried out in practical activities.

Yes, the importance, power and influence of the Church of God on earth is far beyond the ability of her friends to estimate; and always more than her enemies are willing to concede. Let me state here that the expression, "The Church," has reference to the whole body of Christian believers, under any name, sect, denomination or division. The Church is important because instituted of Christ and is ever the object of His love and care; the faithful church has ever been and ever will be blessed of God; it is that which was purchased at the cost of the life of His own Son.—*John* 3: 16.

THE MODEL CHURCH.

"Men are weary of supporting religious clubs. The Church is not an end but an agency. The Church does not live, to live, but to make live. The Church does not exist primarily for the sake of its members. The Church is not a cradle, but a workshop; not a pleasure camp by some quiet lake, but an army in array. The Church home is not a nest in which the people play the part of birdlings and the minister the part of a weary mother, bringing food to the great, gaping mouths. The true minister works hard to provide food suitable for people hungry for the Gospel. But the people must not think that eating is all they have to do. If the Church home is in any sense a nest, it must be an eagle's nest from which with beak and claws the mother drives the birdlings into active life, that they may learn to use their wings. The Church is not a cabin of an ocean palace, but a lifeboat on its mission of rescue; not a sleeping car for the quiet repose of souls, but an engine mighty in its energy to draw men to Calvary. If the pastor of the model church tells the truth, and the members are hit, they stand up like men and take it. He is a coward who runs. If the pastor does not tell the Gospel truth, the members get rid of him,

but they never desert the Church. The model church is composed of faithful Christians; not angels, but men and women who have a supreme desire to love and obey Christ in heart and life. They are not perfect, but there are no Achans in the camp. The model church is a home, in the peace and love that sanctifies the relationship, in the warm welcome given to strangers; a place which the children think of, not as a mill to grind life out in, a place to leave as soon as possible, but a place of pleasure and happiness. The model church is business-like in its methods. Shadowy ways of raising funds are avoided. Its conscience is as sensitive as the individual's. It is not a humble pensioner on the community, hat in hand; but an organization recognized as giving far more than it receives."

A HEALTHY CHURCH.

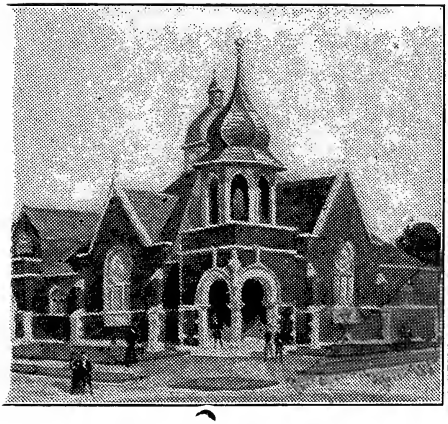
A healthy church kills error and tears in pieces evil. Not so very long ago our nation tolerated slavery in her colonies. Philanthropists tried to destroy it, but when was it utterly abolished? It was when the Church of God, roused by Wilberforce, and when the Church of God addressed herself to the conflict, then she tore the evil thing to pieces. I have been amused at what Wilberforce said the day after the "Act of Emancipation" was passed; he merely said to a friend when it was all done, "Is there not something else we can abolish?" That was said playfully, but it shows the spirit of the Church of God. She lives in conflict and victory; her mission is to destroy everything that is bad in the land. See the fierce devil of intemperance, how it devours men! If ever intemperance is put down it will be when the entire Church of God shall arouse herself to protest against it. When the strong lion rises up the giant of drunkenness shall fall before him. He shall not lie down until he eat of the prey, and drink of the slain.—*Spurgeon.*

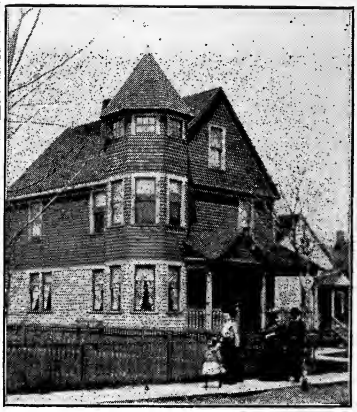
SNEERING AT THE CHURCH.

Only the ignorant and the low-minded sneer at the Church; to all others the mere act of worship, however imperfect and inadequate, is a sacred thing. Along this avenue of visible adoration of the unseen God all the highest and the holiest have walked; forth from these shrines men and women have gone to all the glorious martyrdoms; out of this worship have come those restraining forces which have held back the baser passions, and those commanding aspirations which have led the march to civilization. It has never been enough that men should acknowledge God in the secret chambers of their own souls; the needs of the great world have demanded public declaration of faith and service; the private adoration has sought for visible shrine and audible worship as surely and by as sure a law of nature as the sap at the root of the tree seeks the revelation of itself in flowers and fruit.— *Lyman Abbott.*

STRENGTH BY ACTION.

How long must the Church live before it will learn that strength is won by action, and success by work; and that all this immeasurable feeling, without action and work, is a positive damage to it; that it is the procurer of spiritual obeisity, gout and debility.— *J. G. Holland.*





THE SAFEST PATH FROM EARTH TO HEAVEN IS BY THE WAY OF THE HOME AND THE CHURCH.

CHAPTER II.

THE MEMBERSHIP OF THE CHURCH.

As Christ made the child the standard of measure for entrance into His kingdom he certainly would use the same standard as a qualification for membership in His Church, as the same life, conduct or character would be demanded for either. We should urge nothing more of candidates for membership in the Church than the Great Head and Author of the Church has demanded. When we reflect a little we readily see that the standard is higher than we at first might think, for when we are as innocent of wrong, as humble, teachable, confiding, hopeful and trustful as the child, we are in much better condition for entrance into His Kingdom and Church than many that *are* received, after their formal assent and consent to a creed of the denominations as long or longer than the moral law.

Whatever else might seem necessary for a local church or denomination to add in covenant, confession and creed, it should, when certainly assured that the candidate for membership has repented of his sins, been accepted of Christ, has only one desire and that to love and serve his Lord and Savior the remainder of his life, be willing to receive such a one into the Church. One coming in thus would be beyond comparison, of more value than one coming into membership with a hundred creedal consents, which would mean little or nothing more than so many forms and rules for membership in the Church.

Here again, as we said in reference to "The Home in the Church," and also referring to Spurgeon's experience and statements, the children, and those of child-mindedness, coming into Church membership would not only be of more value to the Church, but would also be of much less burden and trouble to it than many are who do not come in such condition.

Now, after having in a measure suggested the qualifications and standard for admission to the Church of Christ, we would consider some reasons why all persons that claim to be Christians and interested in the welfare and purpose of the Church, should join it.

First, it certainly is one of God's greatest agencies for winning and training souls for His Kingdom. If so we are surely not in harmony with His will when we refuse to become a part of so important an institution. Important as it is, and of God, it can only have its progress of those who are interested in it and are willing to work for it. If *some* shirk their responsibility and obligation in not becoming members, others have an equal right to do the same, and if all acted in this selfish way there would soon be no Church. The pleas that are usually offered for not so doing are usually cowardly and not reasons at all but only pretexts and excuses; especially such as "The Church is not perfect"; of course it is not; who says it is? If it were perfect, it would not be if *you* entered it; it is not a company of saints and angels, but rather a school of disciples and learners, taking Christ as their teacher and His word as their text-book, striving each day to learn and know more of Him, that they may love and serve Him better and grow continually in grace, until He shall say, "Well done, good and faithful servant." Again, "There are hypocrites in the Church," sure enough, but did you ever stop to think that this is one of the best arguments, that

there are persons in it who are not hypocrites, and at least the institution is a worthy and exalted one or there would be no occasion for such frauds joining it; it is only the real, the true, the genuine, that is imitated. "The best evidence," as some one has said, "that there are good dollars is in the fact of counterfeits on the market." Who is going to be foolish enough to waste his time in imitating what is commonly known to be false; what gain could there be?

Again, "I can live a Christian without joining the Church." Are you sure? Possibly *you can,* but will you not likely lead a very poor, inefficient, lame and unworthy one? Might you not as well say the same, in regard to all other organizations, lodges, clubs, circles, unions, guilds, etc., that you will not join them, but you will be one of them, and be as useful to them as those who take upon themselves obligations and duties in membership? You know this would not be consistent and practical. Ah, no other institutions would so permit you to do, and why should you make the Church the exception? Again, "There are people in the Church I do not like, and with whom I do not care to associate." Likely, but there are surely a greater crowd of such outside, and you remaining outside certainly classes you with such; besides if there are those who are evil and not lovable, is it not the more your duty to come in and by precept and example teach the better way? Anyway, inconsistent outsider, suppose you can scrimp along, follow the soldiers in the army of God at a safe distance from toil, fighting and danger; will you not feel a little sheepish, to come up after the battles are fought and the victorious rewards are shared, to stand by the veterans of the Cross, and ask for an equal share of the victory?

As you look about, how many persons can you find that have remained faithful and constant in

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their Christian profession, who have not connected themselves with some church? If men in an army for battle in defence of their country must be organized, trained, disciplined and drilled before they can render the best service, how much more necessary it is that in the Church of God, the army of God in battling against the powers of sin and darkness should have this drill and training, that cannot otherwise be had. How little could a single soldier, or one unconnected with the regular army, ungeneraled or uncaptained, accomplish; and so with the Christian soldier, unconnected with the Church and her communion fellowship, her missionary and all spiritual agencies accomplish; each soldier needs the common encouragement, concerted action and all the harmonious co-operation that cannot be had in individual and unconnected effort. Even admitting that you may work in the Sunday School and in many of the activities of the Church, and accomplish much good therein, you can still accomplish much more if connected regularly with it; besides, you are necessarily restricted from many of the privileges of the Church by virtue of not being a member of it.

Admitting that some join the Church and fall back and out of line, the proportion is much smaller than the company who try to live Christians, without joining the Church and fall out of the Christian life by the way. Not only this, but you need the co-operation, the sympathy, assistance, and cheer that comes in thus being bound together by such sacred ties. How much more worthily you can thus sing, "Blest be the tie that binds our hearts in Christian love." Yes, think, too, of all the associated organizations and activities of the Church you lose by not being its member. In the army, men are not recognized as soldiers or members of the army, unless they don the colors; why should you ask different

from the Army of the Lord?

If some have lived selfish and unworthy lives in the Church, think how many heroic, self-sacrificing souls have suffered and even died that, so far as they were concerned, she should be pure, holy and worthy. Ah, the great Captain and Leader Himself gave His most precious blood for her. Never mind about the false ones in the Church; Christ will see to them in due time; you come in and do your part. Are you honestly afraid you will bring reproach on the Church? Well then, give yourself unreservedly and wholly to Him and He will help guide and keep you from falling.

CHAPTER III.

THE ORGANIZATIONS OF THE CHURCH.

"Awake, awake, put on Thy Strength, O Zion."

We all know that in a great manufacturing plant there must be engines and a vast amount of machinery before articles can be made and put on the market; we also know that there might be enough equipment and organized machinery there to run a million-dollar plant, but if the power is not put on, if there is no fire in the boilers and no steam, the wheels, pulleys, belts, shafts, lathes and all the diversified parts will produce nothing.

We know, too, that there may be a great dynamo with power enough to run a whole system of cars in their enormous weight and demand for power, but if not connected with that source of power not a car will move. Or if the power breaks down cars must stop, as in our own city, recently, the power in some way broke down and a system of cars for hours could not move and many were left far away from home, to get there as best they could.

So in the Church, organizations, departments, and divisions of equipment, for activities are necessary, and a church no more than a manufacturer can produce without equipment and organization; yet there is a possibility of too much, or over-organization; but whether too much or too little, nothing can be accomplished unless there is power and life from the great and only source of power, to the Church — Christ. We will not move and give evidence of life and light

to others if we are not connected with the great dynamic source of power, no less than that of the Christ of God Himself; if as cited above, in the breaking down of a dynamo at the power-house; if in any way we of the Church who are responsible for keeping the connection between the Church and its source of power, neglect and permit a breakdown or a disconnection, can we expect this great receptacle of power and life to give light to those about us, and may we not thus leave many far away from their Heavenly Father's house? Again, we know that if we go into an electrically equipped church or house and touch a button, the connection being all right, the church or home is flooded with light; and so in the spiritual lives of our homes and churches: if we are really and truly wired and connected with the source of light with Him who said "I am the light of the world; I am the *way,* the *truth* and the *life*"; we will not only be enlightened ourselves, but we will give light to all that are in the house or church.

Were you ever in a circle in which a battery flashed its fire and power, and have you not seen one touch the connection and grip, and another touch him until all in the room have that current griping them and holding them together? So with the power of God in home or church circle; if we are in touch with this power and touch others, the power will go on from one to another until all are electrified by it. We are taught that coal and wood in combustion for heat, and light, only give out in proportion to what either has received from the sun in their process of formation and growth; can we expect to give out more than we are receiving from the great source of sunlight in God? Do we invite friends into our homes and drawing-rooms or into our churches on cold days, and provide no fire for their comfort and then wonder that they do not remain?

If we draw them into the Church with no spiritual or even social fire to warm them can we wonder if they are not warmed and do not remain?

We shall not dwell long upon the divisions, parts and offices in the Church, more than to simply call attention to them and reassert that what is needed in order that each and all might be effective as soul and life-giving agencies, is the power of the spirit of God. The pulpit first of all cannot be a powerful one until it is touched with power from the throne of God; the occupants of the pews will soon catch this power from him who occupies the pulpit, or make room for others who may.

The prayer-meeting. Oh, the shame of its lack of power and life; all because they who should be its agency in receiving the power and life from God are so concerned in the things of time and sense, in the confusion, business and rush of the world that in most cases, even the members of the Church, will not leave business, social life, fashion and fancies long enough to go to the house of God or place of prayer that they may receive this power.

As to the Sunday School, that great organization and blessed instrument that has been so wonderful an agency in teaching and leading children and the young as well as older ones into a knowledge, love and acceptance of Christ, with all its grand achievements of consecrated superintendents, teachers and officers, winning countless souls for the Master; even this mighty and well organized institution within the Church is accomplishing so little in proportion to what it might if only filled with the life-giving power from Heaven.

Again, that God-honored institution, the Christian Endeavor Society, which has been so signally blessed of God in the last generation

and which is still doing much more service for the Master than many realize, might yet be the means of winning the world "for Christ and the Church," if more souls were filled with the power from on high as its devoted president and many others of the great organization are: yes, I would not forget that not only the Christian Endeavor movement, but kindred Young People's societies, Baptist Young People's unions, Epworth leagues and others, as outgrowths or later developments, have also been greatly blessed and honored of God. If all so concerned would only tarry until endowed with the power from the only real source of power, the world for Christ might soon be won.

Oh, source of power! Oh, Christ Divine, come in power into all these organizations in Thy Church.

CHAPTER IV.

THE BENEVOLENCE OF THE CHURCH.

Here, we believe, is a power for good, if properly directed, much greater than is realized by many in the Church. While the Christian Church is accredited with having had much concern for the physical welfare of man, having given much in charity, benevolence, philanthropy and in organized charities; having visited and assisted more sick, poor and unfortunate than any other institution; yet with all she has done along these lines and all the blessings she has received for so doing, she has often been, and is now, we believe, sadly remiss in her duty, in these important activities. A Church that exists in a community only to be filled, fed, supported and cared for by the community, is not a real Church of Christ, but only a pretense and sham. The only right a Church should have to exist among the people is to bless, comfort, help and brighten lives. Of course, the Church must have membership, money, time and effort from those among whom it is situated, gathering of material, social and spiritual resources should only be to give them out again to those about it in greater need. Often these activities for the social and physical welfare of the people are as important as the spiritual activities of the Church, in that they often open up the way for the spiritual, when otherwise the way would not be opened. No, the Church is not an end, but a means to an end; yet we should remember its

primary object is not for the sake of ease and comfort for its members; it lives to give others life; it is not a cuddle, nor a cradle for ensconcing invalids and babies; not a play ground, but rather a busy school, and active workshop, striving hard to accomplish results for the Master. No, it is not a place for dress parade; but a place to recruit men to go out and bring in other men; in order to do this it must show to the community in which it exists that its object is its betterment; it must be so sensitive and in such close touch to every one in distress, poverty, sickness, sorrow or misfortune of any kind, that no sooner is such need made known than it is relieved by the Church, whose duty it is above all other institutions, to relieve such want and give such assistance.

Again, is there not something radically wrong in the operation of an institution ordained of God, and established on earth by the Son of God Himself, to lead men into the grandest and noblest manhood; into a sacred fraternity and fellowship, and into a loyal loving brotherhood, that should contribute to and satisfy every legitimate desire of a perfect manhood, when these results are not obtained? Is all right when we see vast numbers of men seeking membership in lodges, fraternities, and benefit associations, for the things they desire and believe they need, that which cannot be found in the Church of God? We must conclude that either these men are wrong in seeking these things or that the Church is wrong in not providing them, when men who belong to the Church, upon meeting nights of both lodge and Church, attend the lodge, and thereby in fact if not in theory substitute the lodge for the Church, there must be error somewhere. When the Church permits her members to be watched over and cared for when sick and assisted and helped when

in poverty and misfortune by these outside institutions — many of which have their existence through the neglect of the Church — in the above named essentials she is sadly remiss in her duties. We do not believe it should be, and would not have it so, that the physical and social demands should receive our chief concern, but do believe that the Old Testament and New Testament both, urge the attention to *these,* that the higher and spiritual nature of man may be more easily reached; that the visible expression of love to God and man is best shown in his assisting his fellow man in kindly deeds. How suggestive are the following as to God's will: Ps. 41: 1, Deut. 15: 7, Prov. 19, 17: 21-27. And do not most of Christ's miracles and many of His teachings lead us to the conclusion that He believed that often the best way to reach and restore the sin-sick soul was through healing and restoring the bodies and in ministering to the social and physical demands of man (Matt. 4: 23-25); feeding the five thousand; cleansing the lepers; restoring the cripples; giving sight to the blind; unstopping deaf ears; loosing the tongue of the dumb; restoring the paralytic, (see p. 69); healing the woman by a touch; the story of the Good Samaritan; the rich young man (see p. 95); in His blessed Gospel in Matt. 25, where he commends the ministering to the poor, sick, naked, hungry and the imprisoned (see p. 74); see John 2: 2-11, Mk. 9: 2-8, John 5: 1-17, Mk. 6: 30-44, Lk. 17: 11-19, John 9: 1-7, Lk. 10: 16, Matt. 28. If this institution, the Church, so glorious, and instituted of God for such great work, is producing, in proportion with what it might, such meagre results, is it not high time that we, who profess to love it, organize and plan at once to change the present condition of things in the Church, and make it more glorious and efficient as a soul-winning agency in the future than it has

been in the past, even with all its past splendid record; this I believe can be done; I believe it will be done.

Again, it is not our purpose to condemn lodges, unions, clubs, guilds, fraternities, benefit orders and other institutions, that in many ways have accomplished much and have been the instruments of many blessings to humanity, but rather the Church, that dear, blessed institution of God, which more than any other should have been first in all these things, and in fact so prompt in them, that there should not have been the occasion of many of these other institutions; they finding their only reason for existence in the lack of the Church. Oh, Church of God! Awake! take on the full measure of thy power! Ah, there is no quicker nor surer way of the Church hushing up carping criticism of herself in a community, than in showing to that community that she exists only to bless, cheer, and brighten it.

We must remember that much of the charity, benevolence and philanthropy, individual, voluntary and organized of cities, states, lodges, unions, etc., is indirectly due to the Church and much credit is misplaced along this line as to the Church, it being nearer in touch with the great, tender, sympathetic and compassionate heart of Christ, has created this disposition in the hearts of men that has manifested itself in these outside institutions rather than in the Church itself, the remissness being the greater in her creating the disposition and then not completing it in practical results. Let us remember, the Church, doing her utmost, there will be, perhaps, those who will not be in sympathy with her, and who will care to show their benevolent and charitable dispositions in dispensing privately as need appears or through other institutions than the Church; in any event, we would not have a penny or kind deed withheld that would contribute to human-

ity's need whether in the Church or not.

CHURCH BENEVOLENCE AND BENEFICENCE.

Oh, God! save the Church from shrinking, shriveling and dying of selfishness; let her go forth on errands of mercy and missions of love in direct and personal contact with men; then criticism and reproach of her will be embarrassed in the presence of loving deeds done for man in the name of Christ. The Church by her personal work in her members, in loving touch and kindly deeds, can love almost any man to Christ and into His Church. When each member of the Church is willing to make a personal sacrifice for a soul and when each member's heart throbs for a soul that is out of Christ and when these heart throbs urge the individual out of Christ to accept and serve Him, then will the Church be loved; when this becomes the attitude of the majority of the members of the Church, then it will move upward and onward to wonderful success.

Yes, the real and genuine Gospel of Christ preached and practiced must improve men in body, mind and soul; it is indeed intended to bless all men and all of man.

Benevolence and beneficence are Christian graces.— *Matt.* iv: 23-25.

The real Gospel in its practical results is always benevolent and beneficent in that it is good news to *all men* and *all of man;* Christianity is essentially a benevolent and beneficent institution. It has surpassed all others in its philanthropies and its organized and voluntary charities; the orphanages, asylums, public and private institutions, for the alleviation of suffering and misfortune, growing out of Christianity, directly and indirectly, are marvels and among the wonders of the world, when rightly understood; it is true that Christ, the founder of Christianity, had for his final object the winning and saving of the souls of men, but in his perfect wisdom and

ONE WHO PUTS MATT. 25-36 INTO PRACTICE.

knowledge of men, he knew that they could often be won through their physical betterment easier than they could be by the directly spiritual; that in order to interest man in his higher nature, he must be first interested in his lower, the physical; hence, we see that when he was here among men in bodily presence, he nearly always relieved men's physical sufferings, and restored their bodies to their normal condition, before he attempted to have them accept him as their spiritual Lord and Savior. We see also that in his healing and relieving of distress, it was not confined to any race or sect, but to all, and so should the real benevolence and the real Gospel be today; it is now as then, with suffering humanity; it will not give much attention to our preaching and will not read our tracts, until we have fed its hungry stomach, clothed its cold and naked body and relieved it somewhat of the surroundings that induced its present suffering condition. While it is necessary to make sacrifices for the poor and needy, and be in readiness at all times to help such objects of our consideration, we should nevertheless be orderly about it; remembering that many things done in the name of charity, and with the best of motives results in harm to the recipients rather than good, because of the unsystematic and careless way in which it is done; it is often better to assist one to self support and to a manly independence than it is to indulge idleness and indifference, constantly reducing the spirit of independence and manhood. Oh, that the Church might choose as its watchword for the future, "Love to God and man"; in the sense of God being our common Father and all his children brethren of this common spiritual Father. "Which of these three, thinkest thou, proved neighbor to him that fell among the robbers?" And He said, "He that showed mercy unto him." And Jesus said unto him,

"Go, and do thou likewise." (See p. 79.)

THE MINISTRY OF BROTHERHOOD.

"It is not possible, ordinarily, to change the hard conditions of those who are in life's stress, but it is possible to give them brotherly sympathy and encouragement. The cup was not taken away from Jesus, but an angel appeared and strengthened Him. No other ministry which human love can render, is so angel-like as that of him who gives cheer. Those who have learned this lesson are indeed ministering spirits sent forth to do service for the sake of them who shall inherit Salvation."—*J. R. Miller.*

THE WORLD WOULD BE BETTER FOR IT.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal,
If love's work had more willing hands
To link the world with the supernal;
If men stored up LOVE'S oil and wine
And on bruised human hearts would pour it,
If "YOUR'S" and "mine" would once combine,
The world would be better for it. —*M. H. Cobb.*

"Let us learn from the analogy in nature, the great lesson, that to get we must give; that to accumulate we must scatter; that to make ourselves happy, we must make others happy, and that to get good and become spiritually vigorous we must do good and seek the spiritual good of others."

SHE DID HER BEST.

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by.

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy
Most near to heaven — far from earth's alloy,
Is bidding clouds to give way to sunshine;
And 'twill be well
If on that day of days the angel tell
Of me: She did her best for one of Thine.
—*Mildred McNeal.*

THOUGHTFUL AND PERSISTENT FRIENDS WHOSE FAITH PROMPTS TO NOBLE SERVICE.

We only begin to realize the value of our possessions when we commence to do good to others with them. No earthly investment pays so large an interest as Charity.—*Jos. Cook.*

BENEVOLENCE VERSUS CHARITY.

The greatest obstacle to charity in the Christian Church today is the fact men spend too much on their table, and women so much on their dress, they have got nothing left for the work of God, and the world's betterment.—*Talmage.*

OUR NEIGHBOR.

A man must not choose his neighbor; he must take his neighbor God sends him. In him, whoever he be, lies hidden or revealed, a beautiful brother. The neighbor is just the man that is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—*Geo. McDonald.*

CHAPTER V.

THE FINANCES OF THE CHURCH.

The problem of finance in the Church is an important one; no organization that ever expects to accomplish much will think of proceeding without planing wisely its finances; it is especially obligatory upon the part of the Church officials to see that the Church is properly financed, since it, like all other important institutions must have that which is so necessary from the standpoint of a progressive organization.

Again, in order that the Church of Christ be successful and progressive religiously and spiritually, it must give no evidence of being miserly, stingy, mean, or of anything that indicates illiberality or that savors of selfishness; yet, before the Church stands out in the world as an institution, which is entirely fervent in spirit, not slothful in business, serving the Lord, there needs to be much education and comprehensive instruction. In this the Church must be urgent and persistent until a much-needed reform is brought about.

If the Churches would be as systematic and businesslike as they ought to be,— and like other concerns that expect success; if members and all interested would be as liberal, consecrated and devoted in this important part of God's cause and work as they should be, many a pastor would not only have a wonderful burden rolled from his shoulders, but would have more grace, heart and time for doing the things that are his special

duties in study, preaching, visitation. He would have more time for prayer among his people; more time for evangelistic and countless other activities; he should of course be wise enough and be able to oversee all the departments of the Church and their demands, no less in that of finance; he should be a general even here, in mapping out, planning and co-operating with his church board and officials for its financial success, including not only his salary, but running expenses, missions, benevolences and all, but not in "serving tables" in the sense of his having to bother or worry, in having to beg here and there of individuals or of audiences for every little, or even larger financial demand; in other words, lose his self-respect and become a financial agent or local beggar, for one department of the Great Church of Christ. A Church that so permits her pastor to be humiliated ought either repent of her sins and shortcomings, or at once make herself known as an object of charity, admitting that the man they have been calling pastor, has become an authorized mendicant.

All this I would apply to a Church which promises to pay its pastor a stipulated sum in salary, and then permits him to stint, save, worry, sometimes go hungry and wear seedy and glazed clothing, all because it has not, when it could have done so, paid him even that which it promised — that often being meagre enough, which is often less than mail carriers, police, and the average shop worker receive. These vocations and services are certainly as honorable as the ministry, yet these not having spent, in many cases, a cent on their education and earning their good day's pay for five to seven years, while the minister in all this time and before, had to stint and save, and besides in many cases spend hundreds and thousands of dollars. I would not at all indicate that all churches do as is above sug-

gested, nor that all ministers are so treated; but it is the sad fact that many do, and far more than most people would think. I would not make the impression that many ministers are rebellious on account of this measured smallness on the part of some parishes, but would rather suggest that in most cases they are patiently, humbly, meekly and in the spirit of Christ, submitting to it, this making the situation the more disgraceful. In that "the laborer is worthy of his hire."— *Jesus.*

In many parishes, if those who are well to do, with good incomes, salaries, finely furnished homes, with not only all the necessities, but many luxuries, could be shown how little they are really giving each day, week, or year out of all this, even in proportion to what they are spending for luxuries, let alone necessities, they would be embarrassed and ashamed, or at least they should be. Many even who are inclined to think the principle of tithing or paying one-tenth of their income to the Lord's cause is a duty would find that they are actually giving less than a twentieth, fortieth, or fiftieth. Let me say here that many churches are businesslike, fair, honorable, systematic, liberal, paying their pastor a liberal salary, paying it promptly, too; so that he like other honorable and godly men can meet the dry-goods merchant, grocer, butcher and baker frankly and fearlessly, because he "owes no man anything"— even the dealer before him, — but good will and love for him and his soul; yes, there are many individuals who are liberal, self-sacrificing, even stinting themselves that they may give liberally to the support of God's cause; for such churches and persons we, of course, have only words of praise; our desire in this is that some who are *not* so doing, reading this may be led to see the error of their ways and amend accordingly. Oh, professing Christians, if the "field is the world," as Jesus said, how can this

ADVISED TO MAKE THE BEST USE OF HIS MONEY.

field be cultivated if you do not provide cheerfully and liberally out of God's bountiful gift and providence to you?

As to socials, suppers, fairs, bazaars and entertainments, as financial agencies for the Church, they are not only unbusinesslike means, but are in the long run, hindrances instead of helps. Not only do such methods defeat the very object they wish to accomplish, viz., a balance in the treasury with all debts paid; but they often leave the reverse condition, of a depleted or empty treasury, with debts unpaid. And worse still, the moral influence they leave in the Church and community. The conduct of some,— and many more than is often thought,— of these so-called socials, fairs, etc., is reprehensible, outlandish, silly and even wicked; in many cases nothing short of gambling in its worst form, under the guise of religion or supporting the cause of God! How can a Church be self-respecting, let alone having any hope of religious and spiritual progress, which is *particeps criminis* in any such clap-trap, catch-penny, grab-bag schemes, as many churches are guilty of, in wheedling money out of unwilling possessors. Even allowing that many of these fairs, socials, suppers, etc., are carried on in an orderly, decorous way; and where little is done that could be called positively wrong, or wicked, it is yet the fact that all such indirect methods are unbusinesslike, unreasonable, harmful and in most cases, as before suggested, leave the church with less money than with direct business methods. If the pastor trusts God and the people sufficiently and appeals to the people through his officials for direct support of the cause, he will in nine cases out of ten receive more money thus, from the direct than the indirect roundabout methods, viz., ice cream, cake, and oyster soup methods, much of the money being lost in the

soup, in its transit from the pocket to the Church treasury.

The average man who attends a church supper, at 15c,— which has cost the ladies enough work, time, expense and often nervous headache, and in some cases, alas, nervous prostration, enough for 75 cents,— eats at least 10c worth, leaving the ladies' net profit, after throwing away all their toil and vexation, of 5c, and if the man happens to eat 20c worth or more, leaving a loss of 10c — at the end of a year allowing a man will attend ten such suppers he will under the first supposition have given to the Church 50c for its support; and under the latter a loss of $1.00. Allowing that the result is usually on the side of profit, let an officer of the church or some sensible lady solicitor go to the man who attends these suppers, for the support of the Church at any given time, and suggest to him that all he need give would be 5c he would almost be insulted and of his own free will would not think of giving less than 25c in direct cash out of his pocket, or if asked for his support for the church for a year, he would be embarrassed in giving 40 or 50 cents, yet this same person, after having been to a number of suppers, eating so much that the Church has actually not cleared a cent from him, being appealed to for support of the Church would arise in his dignity and tell you he had done all he could afford,— he had attended all your suppers. Of course a Church attempting to do away with these indirect expediences and schemes will need to be cautious, patient, tactful, prayerful. The pastor should talk it over quietly and sensibly with many of the laymen and officers and quietly as possible plan the way and get official consent to at least try the plan — he will be sure to be met with the specious plea, "that all the churches have these things"— that of course not making it right — and "we have

always done so, in this church"; but patient persistence in the absence of pulpit ranting, or raging about it, will finally bring about the proper result. He will be able always to point to a few churches that have tried the courageous and direct method which have been successful; yes, I believe in socials, suppers and high-class entertainments and lectures in the church, but with no commercial objects whatever. I would not have an admission fee or a collection taken for any social or supper, having everything so free in the Church that the poorest man, woman or child in the community would not be kept out because they did not have the ten or fifteen cents.

I would have money from pledges in amounts as the people felt willing to give in the weekly envelope system, or in quarterly or yearly payments, and the voluntary offering at the Church service, having the people understand that the only support the Church has is in such a way and they will respond.

Think of it! A friend inviting a family to his home, to a social evening and supper and he at the door of his home taking an admission fee or after supper passing around the "hat" for an offering, and yet this is what is done at many church socials; the church is only a larger family gathering of smaller families. A church supported in its finances by regular weekly offerings, or other practical or definite, systematic ways, will secure much more money than in haphazard and unsystematic ways.

Those giving regularly and systematically, will give more and feel it less, than those who give spasmodically and irregularly, making the support of the church not only a matter of commercial honor, but also a matter of conscience as well, is a good thing, giving not only because the church cannot continue if it is not supported, but also knowing the heart of man himself not giv-

ing, as a religious duty and privilege, will harden, shrink and shrivel. It is said that usually those who give conscientiously and liberally, are the most prosperous in their business and all other affairs of life; but if the reverse of this should seem to be the fact, there is yet no reason why the believer in the church should not give liberally, for *giving is a means of grace,* let it cost what it may in dollars and cents. Yes, benevolence has proven itself a means of grace for the churches that have been supported most liberally and conscientiously. The churches having given most to missions and all benevolences of the Church have been most progressive and successful, spiritually.

It is not an evidence of spiritual life to see a church, dingy, dilapidated, unpainted and unsightly either in its interior appearance and furnishings or its exterior, but rather the reverse of it is likely to be the condition. Financial distress and unpaid financial obligations usually accompany a church declining spiritually.

The happiest, and most progressive churches in every way, are those paying all financial obligations promptly and those which are as well paying their vows to God; in the very nature of the case no church can be very happy neglecting either of these essentials.

Being orderly in our giving, we learn to save on little luxuries and things that we are as well off without and often better, and at the end of the year will have given more to the church and have more left than if we had given carelessly, and irregularly the same amount, not having economized and saved on the things that are of no benefit to us. Even admitting a necessary sacrifice, as of old so now more, they that withhold a sacrifice for Christ, do not enjoy their withheld sacrifice, as much as those who have given it in the name of Christ.

A church that does not pay its debts is less honorable and less entitled to respect than a business or an individual not paying their debts. It sounds natural, does it not, to hear Paul in the following: "Upon the first day of the week let every one of you lay by him in store," etc. As to Christ's attitude we see Luke 14: 12, 14.

I do not find Moses urging the people to give to any schemes or fads, but a straight request for money for the tabernacle, and he had to restrain the people from over-giving; this again later was repeated when funds were asked for the temple building; people will give more if you trust them than if you mistrust and distrust them.

"Church fairs and suppers and entertainments, held for the purpose of paying the church's debts, are an abomination in the sight of God—and it is amazing they are not a stench in the nostrils of all Christian people. No one valid word can be said in their defense. They are evil, always, wholly, irretrievably evil. I know how many arguments can be brought in their support, but this only proves that there are many Christians who are yet in the stone age of spiritual discernment. If I were the Pope of America, I would declare it a mortal sin for any church to raise money by any commercial schemes whatsoever, and any church persisting in doing so should have its building sold and its name erased from the roll of Christian churches. How can we hope to make Christianity even respectable so long as churches sell ice cream and peddle bric-a-brac in order to carry on their work? Such action defeats the very end for which the Church of God exists. The commercial instinct is already over-developed in the majority of men, and the Christian Church is the one divine institution organized to develop the other side of human nature and to train men in the divine art of giving. "Lend, hoping for nothing again." —this is the high appeal with which the Church of God comes to men, and any church which lowers that standard and offers a man a dozen oysters or a crazy quilt in return for his contribution to Christian work is a stumbling block and a rock of offense. Imagine Jesus holding a fair! Imagine John selling oysters that an additional missionary might be put in the field! Imagine Paul supporting his work in Ephesus or Corinth by urging men to eat ice cream for the glory of God! The mere thought of it causes the blood to blaze and the heart to protest. The fact that so many churches in America do these things, without realizing the enormity of their sin, is one of the most lamentable and appalling signs of the times.

But some near sighted hustling saint says: "We cannot get along without these things!" Then shut the church door and make no further pretenses of Christian faith. What shall it profit a church if it gains enough money to pay its expenses, and loses its message and debauches the community?"—C. E. Jefferson, Pastor Broadway Tabernacle, New York.

CHAPTER VI.

THE CHURCH IN SOCIAL AND CIVIC LIFE.

SOCIAL INFLUENCE.

The subject of the Church in social life is important, in that God has created us primarily social beings, and we are only carrying out God-given instincts and natures when we cultivate the social life. Special importance should be given to the Church in its place in a social sphere and influence, since those who come from her will largely influence society for good, both directly and indirectly. Let us remember, also, society will be influenced and conditioned by those who come from evil institutions as well. The influence of the Church being positive will therefore be stronger than that of evil institutions.

Many persons in the social life are influenced for good by the direct teaching and life of the Church upon them; a still greater number likely by the indirect and even unconscious influence.

The Church has more respect in the community and in society than at first might be supposed; for while there are a few who will condemn the Church for its influence and its too strict and Puritanical notions as to proper conduct and life, deep down in their own hearts even such persons believe that it is right; their talk and assumptions being largely to justify their own conduct, which is not satisfactory even to themselves. And again, many persons who have long since lost the direct influence of the Church on their

lives and conduct, have nevertheless retained the indirect, though they themselves are unconscious of it; the principles instilled, inculcated and implanted in them by Sunday School teachers, preachers and others still remain to give them character and balance in conduct and life.

Oh, that the Church might realize her power and privilege more than she does.

Christ did not preach a Spiritual Gospel only, but also a social one. He showed great concern for the physical sufferings of all those with whom He came in contact, and was ever ready to comfort and relieve them; certain it is that His greatest concern was for their spiritual sickness, and we find that while He usually healed the bodily infirmities first, He ever urged Himself upon their consideration as the physician of their souls. I believe if He were here upon earth in bodily presence, He would be concerned in every Social Settlement and in all the shops, factories, stores, all places where men are in toil. Yes, He would "go about doing good" and giving cheer, hope, sympathy, as He certainly does now, if we would but realize it. The Church in His bidding should do all in its power for social betterment, as well as Spiritual; in its life it should put into practice its precept in "Thy will be done on earth, as it is done in Heaven." The Church failing to see her mission and duty here, need not think it strange if men who ought to be within her fold are found in lodges, fraternities, and benevolent institutions, where they believe that from a social, humane, fraternal, and benevolent standpoint they are often better treated. I do not complain of these institutions for the good in many ways they are doing, yet I repeat here practically what I have said before, that I am sorry that the dear Church I love above every other and beyond all of these, has neglected these features that justly belong to her, and permitted

these institutions to exist simply by her neglect.

The Church should be condemned in allowing one of her members to be watched over when sick, prayed with, and when in poverty or misfortune, relieved by any one other than herself, at least on account of her neglect or lack of concern. If we do so neglect our duty in the Church let us not condemn those who do what we have failed to do. Ah, even better than relieving poverty and distress, should not the Church overcome the cause of it so far as it is consistently within her power to do so.

THE CHURCH IN CIVIC INFLUENCE.

Here again the Church is of more significance, importance, and power than many are willing to admit, and often more than even she herself realizes. However remiss she may be in her duties along this line, and however much or little she may mean to the city and municipality, she might be of more consequence than she is.

It is evident enough that when officers, councils, and those in control of a city, however much they may neglect the Church and appear to care not for her teachings or influence, in their open defiance of municipal honor, of their nefarious schemes and "grafts," do after all regard her power. I notice that when ministers and churches take matters in hand, these schemers begin to try to justify their conduct, or at least to make an appearance that they are all right.

The fact is that the influence of the Church in the average city life is so potent that she actually is in a sense, a stronger police power, in restraining, subduing, overawing, teaching, guiding, directing from lives of sin to lives of Christian and useful citizens, often exerting more power than the appointed, elected, or commissioned officers. It is certainly true that many cities are doing with a number less of police on account of the Church's influence, especially over

certain classes who come from other shores, with wrong notions of our religious and civic life — many that would be a source of much trouble and danger to the community, if not kept in restraint until they shall learn the better way.

When it comes to the influence of the Church in carrying on any moral of temperance reform in a municipality, there is undoubted and unquestioned power and influence given her, even by those who hate and fear her.

Many cities which before were moral cesspools of wickedness, licentiousness, open crime, and an awful offense to God and man, have been renovated morally, cleaned up, refashioned, reformed, and purified by the effort of the churches.

Oh, if the Church of God did but realize and would operate her power and influence more than she does, she would more nearly fulfill her mission, in this regard at least, than she does. Oh, for a permanent sweep and wave of civic righteousness in our cities by the Churches.

R. E. SPEER—in C. E. World.

The churches and the christian men and women who are in them are now the salt and light of our land. In almost any community chosen at random it will be found that the leading citizens, the most trusted judges, bankers, lawyerc, business men, and the most useful and respected women are in the churches. In New York or Chicago or Philadelphia or Boston ask, "Who are the two or three most representative and honored men in this city?" and without exception the men named will be Christian men who are found in the church, supporting its institutfons and holding its faith.

Now to spread the gospel we must use the means of common human intercourse. The church building with its stated preaching service has its place on the one hand. Personal work in all the ordinary fellowship of life has its place on the other hand.

Between the assembly and the individual is the home group. We have neglected a great power here. The gospel should be carried from home to home. In the apostolic time there was an institution known as the

church in the house. That should be a unit of Christian work and propagandism still.

The work in a community should be carried into homes. Pastors and other Christians should go systematically to homes with a view to Christian work in these homes. Neighborhood meetings are one form of this activity, and pastoral work is another. But what is needed is an organized evangelization that will carry the gospel into every family circle as such, with tact, with continued repetition, with loving persistenice.

The churches might launch in this way an irresistible force. House-to-house visitation is a good thing; but too often it is done with a mere censuslike plan, or by strangers, or sporadically. This work that is needed would have to be organized. Two by two or four by four, men and women capable of best influencing other men and women would in the houses, away from the conventional restraint of meetings and from the easy indifference of individual conversation, in the sobering atmospher of home, where parents feel the influence of children's nearness and know that some day they will have to give accouut for their children to God—these bring the gospel and human soul into living contact. There are millions waiting to be won as soon as the churches set about winning them with tact and zeal and love.

And work like this, levelled at saving men and wowen and children as families, would have a powerful influence on all our social life. It would bring into the homes of the people the spirit which would purify them of much frivolity and impurity and vanity. We want the homes of the land redeemed. The churches alone can do it. Without such an uplifting and sobering and ennobling of our homes the best of our life is gone.

Combine Against the Saloon.

The saloon is damning each year its scores of thousands of souls and wrecking its thousands of homes. No Christian should be in the business. No church should allow any one who is in it to hold office. No Christian should rent property for any purpose connected with the curse, as saloon, office or hotel where liquor is sold. No Christian should knowingly sell material for the manufacture of liquor. If all Christians wished to do so, they might strike a blow at this wicked business which would limit its evil one-half.

"A man can't be in business and be a Christian man," young men often say. That is false. John H. Converse, Cyrus H. McCormick, S. P. Harbison, Sam-

uel B. Capen, are honest men and Christian men. No one breathes a word against their character, their integrity, their Christianity.

The churches are not to go into politics, but Christian men are there, and are to stay there, and there are enough of them now, if all of them would oppose iniquity and graft and corruption, to sweep dishonest men and machines out of power forever.

THE CHURCH IN THE CITY.

If the Church does not Christianize and evangelize the city, the city will deteriorize, decivilize, and dechristianize until the result will be a seething mass of moral corruption which must finally bring the wrath of God down upon it in the strong terms possibly as applied to the ancient cities of the plain — Sodom and Gomorrah — and possibly the same kind of fire will consume it as consumed those wicked cities of the past, and the same awful and weird history may be their heritage, too. As Dr. Josiah Strong suggests, that the city means both the "place and the population," many things come into our reckoning as to the remedies that shall be effectual for its betterment; but as I have elsewhere urged that the real and genuine religion of Jesus Christ in actual operation helps the whole man and all of the man, I here again urge the same remedy for the betterment of conditions in the city. It must be the Church in deep and earnest love of God, in readiness to make any sacrifice, however costly in personal means and efforts, that is to sweeten, clean, and purify the city. If the "boss" and "ward heeler" cannot be won to Christ, or persuaded to decently observe the laws; if the city councils and those in authority and power do not enforce the laws, and continue to trample upon the sacred and civic rights of its citizens, let the Church first cleanse her own hands and purify her own heart, and then *en masse,* or as individuals, and in all ways go forth to the cleaning up of things, making the city a place where Christianity may be fostered and

advanced, rather than hindered and choked.

Let us remember that the men in collusion with each other offering and accepting bribes, enriching themselves in robbing the citizens, in the pollution of water, permitting unsafe buildings, dangerous combustibles, railroad crossings, and in many other ways endangering the bodies of the citizens, and trafficking in men's lives, are in the true sense before God, if not before man, veritable thieves and robbers, and often more dangerous than the professional thieves who rob banks, stores, and houses in their bold and daring ways; the latter being less a menace to our civilization than the former, in that we can in a sense protect ourselves from the highwayman by carefully guarding and policing. The former not only rob in broad day, but also often under cover of law, such as they have made themselves for their own enrichment. Not only are innocent and defenseless citizens robbed in this way, and their bodies endangered, but their very souls are polluted by the temptations and the chicanery, resulting from such malicious laws, and the lax execution of even the better laws by those whose only object is to live and fatten on the labor, taxes, and sufferings of the helpless citizens. Oh, Church of God, let us arouse in our might and in the strength of our God, and go forth in His name as parents, citizens, and church members; it is moral suicide for us to bring children into the environment of many of our modern cities, with its systematic grafting, bribery, and municipal corruption generally; let us do our utmost in all these things above mentioned, that the conditions may be changed for the better, even if the most drastic measures must be resorted to, to accomplish the object. Oh, that many men of wealth would not give less to universities, colleges, libraries, etc., but more to the building of nice neat and comfortable cottages, renting them at mere nominal

prices, that many who are herded and crowded into dark, damp, foul, sunless, and sickening dens, fit only to breed sickness, crime and death, might have the privilege of getting out into clear air and moral atmosphere as well; then crime would be greatly reduced and those who should have thus contributed to this blessed condition of things might consider themselves philanthropists and public benefactors indeed, and doubtless have that greater reward of being blessed of God. Ordinarily the more solid comfort we can introduce into the community, the more happiness and moral welfare we also bring about, as Christ in nearly all cases tried to help those who appealed to Him, in their bodily distress first, and then followed this with their moral and spiritual improvement. Persons will not naturally improve in the environment and the conditions that have induced their condition. The home again comes in for its share of the responsibility, as is seen in the following: "Some of us are trying so hard to make our city governments pure. Yet the city and the State are only reflections of the home. The town council and State Legislature have their legitimate caucus in the family circle, where the grace of God is invoked for the day's toil and the day's needs. It is useless to hope to keep our land Christian unless the home is Christian. Surely such an act of patriotism might well be shown by us all, "God bless our home,' as we kneel together in prayer in our family circles."

What an inspiring thought! Little circles all over the land, all over the world, and yet all moving together on the same orbit, all revolving around the sun of righteousnes! What a fulfillment of the grand prophecy of Malachi, "From the rising of the sun even unto the going down of the same, in every place incense shall be offered unto my name."

The Church And the Tenement.

BY REV. DANIEL DORCHESTER, D. D.

(In the Christian Work.)

One hot Sunday afternoon last summer in New York City, after preaching in the morning, I was riding in a car down town, and was drawn into conversation with a gentleman who proved to be one of the foremost philantropic and business men of that city. He asked me if I would like to see something of the degradation of the "slums," and the work that was being done for their amelioration. I replied, "Nothing would please me better." And although the heat was intense, and I had to preach again that evening, I tramped for three hours in a section fairly swarming with people, miserably housed in rickety buildings, filthy beyond description, where Crime goes hand in hand with Innocence, and Poverty is mated with Despair. Certain districts in New York have the pre-eminence of being the most thickly populated and having the worst tenement houses in the world. Bombay comes next, and Prague follows, while the most congested portion of London is only half as densely populated as these sections of New York. There are houses in New York packed almost beyond belief with human beings. No ray of sunlight ever comes into them; fever has a perennial lease. Every story is stained with crime, and nearly every room is the grave of decency and morality. Innocent Childhood and gray haired Vice, maidenly Purity and foul-mouthed Depravity, the sons of God and the sons of Satan, are in one living burial blent.

A thousand years ago, it is said, the Norsemen came up Boston Harbor in shallops every one of which had on its sail a painting of a cormorant raven and at its prow a wolf's head. So there are coming up in all our cities the children of a vicious ancestry and more vicious surroundings. If we could read the tendencies living in their blood we should see these two ensigns, the raven of crime, thirsting for indulgence, and the wolf of an ignorant, lazy poverty, ever leading the way into pauperism. The stream of wretchedness is continually pouring into society, and the church and other philanthropic agencies are doing noble work in alleviating it, but the fountain, the overcrowded tenement honse, is continually generating more misery.

There is one thing upon which all the students of social science are agreed, namely, that such tenement houses as exist in the most densely populated portions of our cities are the most prolific sources of the evils

that vex and debase society. Some contend that the saloon, with its baleful influences, renders an important social service; there is another vile institution which is believed by some to be a necessary evil; but I have yet to hear or read of anything but condemnation for the tenement house.

Jacob Riis, writing in reference to New York City, says:

"In the tenements all the influences make for evil because they are the hot beds of the epidemics that carry death to rich and poor alike; the nurseries of pauperism and crime that fill our jails and police courts, that throw off forty thousand human wrecks to the island asylums and work houses through the year; that turned out in the last eight years a half a million beggars to prey upon our charities; that maintain a standing army of ten thousand tramps, with all that that implies; and because above all, they touch the family life with deadly moral contagion."

A French writer says: "The tenement house stands for the exasperation of one part of society against the other." This is the most serious phase of the subject. The degradation of the slums is dreadful beyond the power of man to estimate, but it is not so terrible as that bitter feeling, rankling in the hearts of thousands, that there is something wrong in the constitution of society, in which a few live like princes and many like beasts. The submerged many seldon reason correctly, but they see the frightful contrasts between luxury and wretchedness; their imaginations are inflamed, and they are goaded by hunger to resentful feelings, which are a constant menace to society. These discontented masses are all the more dangerous because they are partly right in their contention. They have their own improvidence and intemperance to blame for their misery, but many were born to misery; their surroundings crushed their self-respect; their was nothing in their homes to inspire ambition or thrift, and in most cases, no training to get an honest living.

The very growth of the city, the increase of population of which we are so proud, has added to their burdens. Land increases in value, rents are advanced, and as a consequence, the poor, who have to live near their places of employment, are crowded into smaller quarters, and are obliged to pay more for what they have. The humble tenement house, where one or two families used to live, becomes the abode of several families. Then houses and blocks are converted into barracks, which are constructed without any regard to the safety and comfort of the tenents. They begin the custom of

underleting, and the middleman or agent appears. Nothing now stands between greed for rent, which in many well authenticated cases is as high as thirty per cent., on the defenseless inmates. The sunlight is shut out, the foul air is shut in, and the fouler moral atmosphere engendered by so many persons of both sexes and all ages living without partition or screen in one room.

Mr. Riis declares that, "as a class, the tenants are bettter than the houses they live in. They respond quickly to improved conditions." In Pittsburg, when its magnificent court house was completed, a little girl used to come every day from the slums to look with wondering admiration upon its noble arches and aspiring towers she wandered up and down it corridors, gazed with eager interest upon its majestic halls and handsome furnishings; and every night went home to her dismal attic refreshed. A new life was quickened within that child, a new impulse was created, and she yielded to the invitation of a kind hearted woman to go to school, although she had spurned all such offers before. Let us remember that environment has a much greater influence upon human endeavor and achievement, than we commonly think.

THE CHURCH IN STATE AND NATION.

The question of "Church and State" has been an interesting one for centuries, and doubtless will be for many more. Whatever may be the final outcome of it all, we are unable to say or even suggest, but will say that it is evident to all who will think and reflect upon what history records of the Church's influence, in her efforts not only to organically connect herself with the State, but to dominate, direct and control, from a moderate degree to that of an absolute control, that something of good and much of harm has resulted. If the Church was absolutely perfect and her members composed of pure and perfect men, with unerring judgment, then we could more reasonably urge her more direct control of the State, but believing that anything like perfection in the Church and in the judgment of her membership is quite a distance in the future, I would believe that the Church can accomplish more good by her indi-

rect, active influence than by the organic and direct. It is certainly better and more effectual for her to educate, train, discipline, purify and make her membership as loyal and Christlike in their lives as it is possible, training, disciplining, inculcating, and instilling into the minds of the young especially, the blessed life of Christ, so that the future membership of the Church may be so pure and so loyal to the Spirit of Christ that she may recreate a respect and reverence for herself so strong that no rulers, or officers of State and nation, or lawmakers, would dare go in defiance of her conscientious desires. So strong she should be in moral stamina and religious convictions that when one of her members, not as a sect, or of a given Church, but of the Church of Christ as a whole, stood up as a ruler, lawmaker or executor of the law, he should represent in his life and action not only the honor of the Church, but his own as well, which would be no less than his accountability to Almighty God.

We see quite clearly, do we not, that our privilege in this way of influencing the State and nation toward the highest moral and religious standard and conduct is ever so much greater than by direct and more self-concerned connections.

Some wars have occurred and others have been prevented, in the one case because the Church's influence was not used and exerted as strongly as it might have been, and in the other because this influence was exerted and potent. More than we think are the ears of men and nations to the ground listening to what the Church has to say.

In the future more than ever she is to be the arbiter of peace. May God hasten the day "when the kingdoms of this world shall become the kingdoms of our Lord and His Christ," and when nations shall know war no more.

The following is a quotation from "New Era," as there quoted by Dr. Josiah Strong:

THE CHURCH IN THE STATE.

"The State and municipality differ from the Church in this, that whereas the Church says 'you ought,' the State says 'you must.' Of course the Church has and ought to have authority in the administration of her internal affairs, but she should have no authority whatever over public or over any individual outside her own institutions. Beyond her own walls, let the Church have unbounded influence, but not one iota of authority. She has much influence now, and ought to have infinitely more. That influence ought to extend to everything that concerns the kingdom of her Lord, and what does not? To executives, to legislative bodies, to corporations, to trades unions, to classes, to society as a whole, and to individuals — to all these the Church has a right to say, 'you ought,' and she should be able to say it with such cogency of reason and such obvious purity of motive as to carry public opinion with her, and thus mould the entire life of the community."

CHURCH AND LABOR.

When the Church really grasps the thought that she is misunderstood by a large proportion of the laboring class, and when she goes to work in dead earnest, led of Christ, to dismiss this prejudice, and tries to show her deep and vital interests in these men's bodies as well as their souls, she will have done a great work for society and the laboring man, and as a result of it all, the cause of Christ in his Church and in the world will be greatly blessed.

Some will doubtless urge that the Church is misunderstood and often misrepresented, which doubtless is the fact; yet she is more in true sympathy with the toilers than is commonly believed. Admitting all this to be true, it still remains the duty of the Church, directed of Christ, to take the initiative in bringing about a better state of

affairs, and a different feeling from that which now exists. It is simply unfortunate that when the real source of strength and power of the Church is largely from among the so-called "common" people, that these very persons and this element should misunderstand and be misunderstood. There is something radically wrong when labor organizations, unions, clubs, etc., gathered together in conferences and conventions, honor and revere the name of Christ and at the same time complain of the Church for not truly representing Him. As has been suggested, if the Church is thus rightly condemned, she should at once go on her knees in deep contrition for her sin and neglect, and seek God's forgiveness, promising when forgiven of the past, to go forth in the future to a more fraternal and brotherly effort for those who so much need this life that can better be communicated through the Church of Christ than in any other way. Possibly the Church has been in error often, not in urging our love to God too much, for this could not be possible, but rather in not urging our love for our fellow man enough. These are the two great and basal principles of the true kingdom of God on earth, and if the first is properly urged and understood it will follow naturally in the second and manifest itself in the Church, society, in labor, and in all the world. As Dr. Josiah Strong wisely says, "It is a blunder to separate religion and philanthropy."

The Church's Duty to Labor.

Having been requested to make a statement as to what working men expect from the church, I would say that it is scarcely possible to refer more than briefl, to these matters within the bounds of a limited articley such as this must necessarily be. The men and women who work long hours every day, and often for seven days in the week, have not time to go to church. It was only recently that the representatives of a large

corporation appealed to me to prevent a strike of their employes because the men wanted to insist upon Sunday observance—Sunday rest. While there is still quite a large number of working people who toil on Sundays, it is due to the organization of labor more than any other one feature that there is less Sunday work than formerly prevailed.

We are not told what the Man of Nazareth received in wages when he toiled at the carpenter's bench, but surely the experience gained there was the preparation which best fitted him for the following years of his ministry. As he went up and down the hills of Galilee preaching the gospel of helpfulness, of love, of healing and sympathy, so now would the working men have the ministers of the church, founded in his name, go out and preach their needs, in sympathy not for, but with them. Here are some of the things the working men want from the church:

BETTER UNDERSTANDING ASKED

First of all, when undertaking to discuss the labor question, they want the church to get the laborer's side of that question rather than the side that represents the opposition. The difficulty is that our friends, the ministers, take cognizance of the existence of the labor movement, when as a matter of fact, the strike or lockout is contrary to the real merits of the controversy.

If the Church wants the men who labor to return to it, it must show that it is in sympathy with the working men. The working men want to feel that in their needs the Church stands for them;that it will stand for them when opposition confronts them, when bitterness antagonizes them, when hunger steps in through their doors and when all the world would pour contumely upon their heads. As a matter of fact, there are too few ministers of the gospel who take an interest in the real lives of the wage-earners, their real sufferings, their real needs; and as a result, the clergy form a habit of often talking down patronizingly to the working men, by attitude of mind and soul which the latter are not slow to recognize.

The workingmen want light—the light that will throw sunshine into their homes; not merely spiritual sunshine, but light that will give them better comforts in their lives today. They are tired of praying for the "sweet by-and-by" all the time, and enduring the bitter now. They want something here. "Thy will be done on earth as it is in heaven" they want fulfilled on earth, and not to wait until they go heaven.

HELP IN INDUSTRIAL REFORM DESIRED.

The working men want the church to proclaim from

all its pulpits and institutions, not only the gospel of "the poor ye have always with you" and the charity which will relieve their immediate necessities, but the right and the imperative need that the working people should organize and unite their efforts to secure better conditions, which will do more than ought else to prevent the possibility of the "poor" being always with us.

They want the church to preach more the charity that advocates and fights for laws upon our statue books (and the enforcement of those laws) which will prevent the employment of young children, and secure improved conditions in unsanitary workshops, factories, mills and mines; better lien laws; liability of employers for "accidents" to workmen due to negligence, greed or parsimony of employers; the abolition of "truck stores;" less burdensome hours of work and at a fair wage, and other improvements in the conditions of labor too numerous to mention here. The working men prize that charity, rather than the charity of caring for the human wrecks resulting from the absence of such laws.

AID TO TEMPORAL BETTERMENT NEEDED.

The working men want the church to preach the gospel and the right of man to "life, liberty and the pursuit of happiness"—the right not merely to maintain that life, but the opportunity for better homes, better surroundings, higher education, higher asperations, nobler thoughts, more humane feelings, and all the human instincts that go to make up a manhood that would be free and independent, loving and noble, true and sympathetic.

Working men want the sympathy of the church not only in their spiritual but temporal welfare. If there be any people anywhere who have some excuse for being wrong it is the working man, for they have been deprived of the opportunities for education and refinement and the advantages which come to all others in society. When they err, as a matter of judgment, they do not want the chidings of the church and the attempt to place them in the wrong, but they want sympathy and loving advice, so that they may correct the error and proceed on the right road.—Samuel Gompers, in Congregationalist.

CHAPTER VII.

THE CHURCH IN THE WORLD AND IN HEAVEN.

"The Field is the World." — Jesus.

Since God sent His only begotten Son, that whosoever believing in and accepting Him might be saved, and as Jesus Himself says the world is His field, and since He commissioned His disciples to go as missionaries and win the world to Him, that commission to His Church and every true member of it holding good today, and as good as it did on the day when He so directed His disciples, it is incumbent upon the Church and every true and loyal disciple of Christ to go forth in smaller and local fields at home, or away from home, and in heathen lands, for the evangelization of the world. If professed followers of the Christ were properly impressed with this fact and this wonderful privilege, the Church would move forward in leaps and bounds toward the great and happy day in which the whole world shall be redeemed and saved, that day in which all the earth, with every language of men translated into an universal and angelic dialect, shall sing the grand old Coronation song, "All Hail the Power of Jesus' Name."

Oh, that we shall not only sing "Onward, Christian Soldiers," but that the Church of God may soon move on with such irresistible sweep, force and power that the kingdoms and powers of Satan and darkness may tremble and fall before the advance of this invincible army of the Lord, when the captain is the Lord Himself, and

His followers march and shout a battle cry — "in the name and strength of Christ and Him crucified we come."

THE CHURCH IN HEAVEN.

Oh, for that blessed day when the Church of all ages shall have had her robes washed and made perfectly white in the blood of the Lamb, when she gathers all the redeemed into that upper and final sanctuary and temple in Heaven for worship and praise, in Whose presence all the redeemed Church of God shall acclaim, "Holy, Holy, Holy, Lord God Almighty." Ah, yes, when we are where Sabbaths never end and where congregations ne'er break up. Dear home of the Church: we long for that day when your last struggle on earth is over, when she shall be attuned of Thee, dear Lord, and sing a harmonious and accordant song in praise of the Father, Son, and Holy Spirit, forever and forever.

Worship and Service.

"Adoration at the Throne, activity in the Temple, the worship of the heart, the worship of the voice, the worship of the hands—the whole being concentrated and devoted to God—Those are the services of the upper Sanctuary. *Here* the flesh is often wearied with an hour of worship. *There* they rest not day and night saying, 'Holy, holy, holy, Lord God Almighty, which was and is and is to come.' *Here* a week will often weary us in well doing. *They* are drawn on by its own deliciousness to larger and larger fulfillments of Jehovah's will. *Here* we must lure ourselves to work by the prospects of rest hereafter. *There* the toil is luxury, and the labor recreation; and nothing but jubilees of praise and holidays of higher service are wanted to diversify the long and industrious Sabbath of the skies."

Songs in Heaven.

1. If music be so very sweet,
   While here we plod along,
   What must it be when our tired feet
   Shall tread the Shore of Song?

2. If Christian fellowship can bind
   Our hearts in bonds of love,
   What may it not be when we find
   Ourselves at home, above?

3. If here we take delight in prayer,
And love God's throne of grace,
Then may we long, without a fear,
To meet Him face to face.

4. 'Tis said, perhaps it may be true,
"Prayer ends with earthly days;
Or, rather, that it flows into
One ceaseless song of praise."

5. When we shall tread the shore of song,
Where music ever rings;
When we shall join the radiant throng
And see the King of kings.

6. Then shall the worth of prayer be shown,
The soul of song be given,
And sweetest fellowship be known
To all who're safe in Heaven.

THIS MAN RECEIVING SOMETHING MORE AND BETTER THAN HE EXPECTED.

The Heavenly Circle.

OR

THE IMMORTAL LIFE.

CHAPTER I.

Text: Job 4: 14—"If a man die shall he live again?"

UNIVERSAL BELIEF IN THE IMMORTALITY OF THE SOUL.

From all we can learn in the annals and records of ancient nations and peoples it is evident that the idea and belief in the immortality of the soul — that the end of this physical and earthly existence is not the end of man's real and soul existence — was an inherent one and was one of the strongest and most potent beliefs in the human mind, stirring it to actions, inquiry and investigation in this important problem of the race.

The great heart cry and question of Job, "If a man die shall he live again?" was simply the refrain of the inquiring song of the centuries, that had been sweeping along its burden of humanity with its load of passions and soul yearnings.

Humanity has and ever will urge the question, Is man immortal? Will ever demand until the final answer is given of God Himself, is there, at the end of this life, an evermore or a nevermore?

This idea and belief in immortality and the soul future and eternal existence has swept down the centuries with ever increasing momentum, and with ever added grip and power in the human mind in its convictions and conclusions, until it is as irresistible in its rush as the current of a mightily flooded river; as deeply implanted as the mountains in their places in the earth; as surely held in the human reason as the seas are held in their places by Him who rules and governs all. Yes, it is as constant in the human heart as the surge and the swelling of the tides.

In the early dawn and infancy of the race and of human experiences the conclusions and ideas as to the detail and activities of the future life were indeed confusing, mysterious and so grotesque that we in these ages smile in reflecting upon them. Yet with all the darkness there were now and then rays and glints of sunshine, of reason and revelation, shining through the clouds with hope foretelling the days in which God would answer these yearnings and inquiries in a flood of perfect light from no less a source than from the sunlight of God himself in Heaven.

TESTIMONY OF MEN.

Poets, philosophers, statesmen and the greatest in all departments of life have contributed their testimonies to their belief in the immortality of the soul, and have also given many conclusive arguments in support of their convictions and conclusions.

Who can read the Iliad and Odyssey of Homer and not conclude that his great poetic mind and soul was inspired in anticipation of a future life, and that he, together with others of that stirring age, was not to live again.

Who can follow the teachings of the great philosopher Socrates, especially in his later instructions to his young students and pupils about Athens and not be convinced that the idea of a

life beyond with him was not a passion? Even at the very end of his life, in those tragic moments after his condemnation, in his drinking the deadly poison, his mind was more calm and serene than those about him, for he had the undoubted assurance of another life, and one that would vindicate his life and teachings in this. How we sometimes regret that so sublime and noble a soul could not have lived in the days of Christ's earthly life. How willingly would he have espoused the doctrines of Him above all philosophers, and as willingly would he have marched to the burning stake or in the arena of wild beasts, to be devoured by them for love of so great a teacher. Ah! Can we not reasonably believe he was a forerunner of those who did so give their lives?

And again who can follow the sublime and philosophic mind and soul of Plato, the successor and student of Socrates, in reasonings and conclusions and doubt that he, too, was assured that the great passions and longings of the human mind and soul should not end with the close of life on earth. A part of this is evidenced in his memorable thankfulness, especially for three things, viz.: That he was a Greek and not a Barbarian; that he was permitted to live in the time of Socrates, his great teacher, and that he had a rational and immortal soul.

And again, when we study the reasonings and conclusions of a mind like that of Aristotle, who was less poetic than Socrates and Plato and more inclined to have his position mathematically and less ideally proven, we find, too, that he, with other great thinkers, arrives at the conclusion that there is more of reality in man's life than what is seen of it in a more earthly existence.

Hear what Cyrus, the great Persian king, has to say in addressing his children: "No, my dear children, I can never be persuaded that the

soul lives no longer than it dwells in this mortal body, and that it dies on separation; for I see that the soul communicates vigor and motion to mortal bodies during its continuance in them. Neither can I be persuaded that the soul is divested of intelligence on its separation from this gross, somber body, but it is probable that, when the soul is separated, it becomes perfect and entire, and is then more intelligent."

Once more read the doctrines and teachings of the " Church Fathers " and the earlier theologians of the Church, among them Athanasius, Iranæus and Augustine, and you will find them not only convincing in their arguments and conclusions as to the future life, but maintaining their ideas as vigorously as they did their doctrines and teachings in other directions, and reasonably so, too, for with the failure to so prove the life beyond most of their other teachings would fail.

IMPORTANCE OF THE QUESTION AND PROBLEM.

If life in the world is so dear and sweet to men, that with all its multiform perplexities, confusions, sorrows, sufferings, failures, mysteries and questionings, they still cling to it so tenaciously is not the thought of a future life with all its anticipated activities, felicities, harmonies and eternity — a thousand-fold more important?

Some might ask, if there is so much assurance of another life, why this clinging so to this one? We answer that, one reason for our holding on to this life is from the soul and body being so closely associated for years in associations and habits that we dread and fear the shock and separation as we do the going under the influence of an anæsthetic for an operation on the body; we are pleased in the anticipations of a cured deformity of the body, yet we dread the temporary suspense of animation and consciousness during the operation.

Another might ask why is the veil not lifted;

why is the scroll not rolled up or aside that hides our view of the future, and why must we look through so much haze and mystery as to our future life?

If we think a moment we will see that an all-wise God could not so permit us to see into the future, for those who should see so much felicity would be in too great haste to go beyond this life, and thus be unfitted for their calm and undisturbed work for their Master here, and those seeing so certainly their sorrows and infelicities in another world would be so desperate that their lives here would be in utter confusion.

This question and problem is important, in answer to the great passions of the souls of men. Ah! If there is not to be another life why these strong attachments and loves? Why permitted to cherish so dearly our loved ones if all these are to be snuffed out and forever annihilated, and if we are never to be permitted to meet or know each other again?

Can we conclude that the whole of life is comprised in these few fleeting years between the cry at birth and the sob and wail in death? Certainly the only answer to it all is in God and in His dear son Jesus Christ, and all these questions and mysteries shall be fully revealed and made known to us when we awake in His likeness and see Him as He is.

We can come to no other reasonable conclusion than that God implanted these anticipations and soul-longings for another life in us and, if so, there is no other sensible conclusion than that He will answer them all in His own best way and time.

Otherwise God would trifle with the souls of men. God cannot trifle and therefore these God-implanted passions must and will be answered in the sweet bye and bye. God, who breathed into man the breath of life at the beginning will re-

breathe it in the future and eternal life in bodies imperishable and eternal.

IMMORTALITY.

"The insect bursting from its tomb-like bed —
The grain that in a thousand grains revives —
The trees that seem in wintry torpor dead,
Yet each new year renewing their green lives,
All teach, without the added aid of faith,
That life still triumphs o'er apparent death.

"But dies the insect when the summer dies,
The grain hath perished, though the plant remains;
In death, at last, the oak of ages lies,
Here Reason halts, no further can attain,
For Reason argues but from what she sees,
Nor traces to their goal these mysteries.

"But faith the dark hiatus can supply —
Telling (as these things aid her to espy)
Teaching, eternal progress still shall reign;
In higher worlds, that higher laws obtain,
Pointing, with radiant finger raised on high,
From life that still revives to life that cannot die."

— *Anon.*

CHAPTER II.

MAN'S NATURE DEMANDING A FUTURE LIFE.

Text: I. Corinthians, 15: 13, 26.

NATURE OF THE SOUL AND ITS HOUSE OR TEMPLE.

We have seen, in the preceding chapter, that all nations and nearly all men have concluded that there is a future life and that the soul is immortal, yet as to what this future life is like has been so strangely commented upon that it is not strange that the soul itself in its nature should cause much speculation and argument. Some, insisting that its constituency is a subtle air, others that it is the essence of the spirit, but whatever may be the conclusion as to the nature of the mind and soul it seems evident that, while the body is closely associated with the soul, there is, nevertheless, a separation in what we call death, and that this house we live in — our body — is useless, as it is now constituted, for future existence or for the habitation of the soul. Whatever may be our conclusions as to the soul's association with a body in another life we certainly insist that there shall be a development of mental and soul power in the future life. If a healthy mind in even an earthly body continues to improve, learn, grow, can we not conclude that the growth and progress in a more perfect sphere will be more marked and perfect? If our intellectual and soul powers do not develop and grow constantly, it is an evidence that they are unhealthy and not normal.

Yet, however unworthy or temporal the body seems to be to us in comparison with the mind and soul, let us remember that this body of ours is not an insignificant, cumbersome, unworthy and useless thing. First it is of importance because it is a gift of God in creation, and that it is most convenient to our nature and His purpose, or He would not have given it to us. While it may not be the best for us in another sphere, or the one He has planned for us, it is nevertheless the best for His purpose in this mundane existence of ours.

Again, we find we are fearfully and wonderfully made, that the mechanism, the delicate parts, the perfect articulation of part to part in pore, muscle, ligament, brain, nerve, blood, etc., has been a marvel and a wonder to the greatest thinkers of the ages. Admitting that we will have another and a better in the next life we would scarcely know what to do without the one we have in this life, that we so commonly complain of, one so frequently abused and misused by us.

What a privilege it is, when we stop and think of it, that we desire or will a thing or action, that we have such an obedient servant as the body, with its manifold possibilities, in its varied parts, to respond to that desire or will. How happy the adjustment of the five senses to this will of ours in hearing, feeling, seeing, tasting, smelling. How constantly we are using these senses and how readily we manipulate these faculties and this complex mechanism in one or all of its parts, and yet stop so seldom to thank our God and creator for all.

MAN — MIND NOT MATTER.

Again, to make more clear the fact that man is constituted of mind not matter, let me quote from the great Bishop Butler. "It does not appear," says the bishop, "that the relation of this

gross body to the reflecting being is in any degree necessary to thinking; to our intellectual enjoyment or sufferings; nor, consequently, that the dissolution or alienation of the former by death will be the destruction of those present powers which render us capable of this state of reflection." And he cites the following most interesting illustration in a young man entering into the active and vigorous duties of life:

"First one knee refused its office and, as this was accompanied with great pain, and perhaps the nature of the complaint was mistaken, the leg was amputated in the hope that the evil would stop there. But the disease soon passed into the other limb, stiffened the remaining knee and then crept slowly on from joint to joint, making each inflexible as it passed, till the whole lower portion of the body was nearly as rigid as iron and the muscles no longer had any office to perform.

"Gradually, then, it moved upward, leaving the vertebral column inflexible. The arms and hands, which, in anticipation of its approach had been bent into a position most convenient for the sufferer, stiffened there; the neck refused to turn or bend and the body became almost as immovable as if it had been carved out of the rock. Years passed between the first appearance of this awful disease and the completion of its awful work. Years elapsed after the hapless patient was thus hardened into stone, and still he lived. Nor was this all. His eyes were attacked; the sight of one was wholly lost and the other became so exquisitely sensitive that it could seldom be exposed to the light and never but for a few moments at a time. And thus he remained for years, blind, immovable, prisoned in this house of stone and echoing, we might suppose, the affecting exclamation of the apostle, 'Who shall deliver me from the body of this death?' But no word of impatience escaped him. The mind

was clear and vigorous; the temper was not soured; the affections were as strong and clinging as ever. It is said he often suffered pain, but in the intervals of distress his active mind sought and found employment, and numerous contributions, which this Living Statue dictated for a periodical, are now in print. And what, he asks in conclusion, says the materialist to this? Was that powerless body, maimed, stiffened, blind, hardly animative — was that the person, the man, still active, inquisitive, industrious, generous and affectionate, or was it only a prison house in which the fettered soul was compelled to await its time of release? I envy not the feelings of the intellect of him," he continues, " who could stand by the bedside of that patient sufferer and still disbelieve that ' there is a spirit in man, and the inspiration of the Almighty giveth them understanding? ' "

How can we conclude otherwise than that man is composed of mind and spirit and not of matter? Wonderful, useful and as necessary as the body is to this life, we want different and better ones for the next and the perfect one. We want one that will not stiffen or soften, ache, suffer, decay, collapse and perish.

Ah, yes, we desire a body whose eye will not dim, whose hands will not lose their cunning, whose ears will not deafen to the sweet strains of immortal songs. If we are ravished and enchanted in the harmonious strains from even imperfect songs and instruments of man; if we are spell-bound in the springtime, with the carols of the songsters of the air; if the sublime and wonderful panorama of nature at times even in this house of clay and suffering so enrapture us, what must be the bliss of our souls in a perfect world with perfect forms for perfect souls? What are these beautiful dreams and imaginations, yearnings and anticipations, but invitations to our souls

to stir them to the utmost preparation in time for the bliss of eternity? Men of God, who have searched in science, philosophy, astronomy, geology, chemistry and alchemy — giving God the credit for all they have found in this marvelous world of His — will find the answer to all their search and inquiry when they awake in His likeness in a perfect world.

WHY THIS MIND AND SOUL QUEST IF ETERNITY IS NOT ITS ANSWER?

Ah, can we think for a moment that these great passionate, intelligent souls must stop their inquiry, their desires, their soul's satisfaction, and never live again in another world to continue on their joy in learning the deep things of God in a more perfect environment? Never. God most surely does not so create these great souls only to mock and destroy them. Who does not desire and hope for a land where aspirations are not unsatisfied, where hope has its full fruition, where time does not crowd or frighten us, in fact a place where there is no time, but all eternity; where there is no death, no setting sun, no fading flowers? Is it not well that we leave these sordid cares of earth now and then and lift our spirits on wings of faith and hope and allow our souls a little intoxication in anticipations of the coming perfect joys?

Can we believe that God would create beings in his own image and likeness, with passions and soul-longings, and sit off in the heavens and look down upon us in our confusion of mixed joys and sorrows and laugh at us when He could help us, mock our hopes and longings for the future by snuffing out our lives and then create other lives and play with and mock them? Ah, it is inconceivable. Can we conceive of a God who will give us a task to do, that cannot be done in time, and then give us no eternity to do it in? Does he give us imperial minds and then only

such expansion as the soul on earth is permitted to have? Yes, man is only writing the preface page of his life in this world. The next, is where real life begins. And the chapters will not close in sorrow but they will go on, never closing. We are certain that no one ever reaches his ideal and the height of his standard here, why then should he have ever been bothered with one?

Is God going to have all nature fulfilling itself in growth, bloom, perfection, and all completing its existence in itself and leave man, his highest creature, unfinished, incomplete? Will he permit the bulb to bloom forth in fragrance and beauty in the hyacinth, and leave man to die and live not again?

Who is satisfied to say that all inequalities are made equal before man's death on earth? Why are the good and true so often taken through a whole lifetime of chastening and refining if there is to be no use for the pure gold of character when thus refined.

As someone has suggested the question, I emphasize it in substance now. Will God give more permanence to the art than to the artist? Will He preserve his paintings and the canvas and let the great soul that painted the picture go into death and an eternal sleep! Does he care more for things than persons?

CHAPTER III.

THE SOUL'S SUPREMACY

OR

MIND AND HEART CULTURE IN RELATION TO THE FUTURE LIFE.

Text: Proverbs 4: 23—"Keep thy heart with all diligence, for out of it are the issues of life."

OUR MENTAL NATURES IN RELATION TO THE FUTURE.

When God created man in His own image and likeness He created him both an intellectual and a moral being, and since it is evident that He has not given us any part of our being that is useless, He would have us cultivate and use to the best advantage, it follows that both our mental and moral natures should be cultivated; not only that we be symmetrical, balanced and harmonious in our lives here, but that we may be better prepared in mind and soul hereafter, for which this life, after all, is only a training, a disciplining and an educational school.

We would, then, first consider the importance of mental culture, giving to the mind faculties, perceptions, reason, judgment, memory and reflection, imagination and anticipation. God evidently gave us these great faculties and powers of the mind to use to His glory and not to trifle or play with like new toys for children.

Our Creator certainly would not have had any person or persons give less cultivation to the in-

tellectual part of their being, however much more He would have had them cultivate the moral. So far as mere intellectual attainment and culture are concerned likely no nation has ever surpassed ancient Greece, and I do not believe God would have had any one of her great scholars, or the nation as a whole, cultivate their mental powers less, but He would have had them cultivate the higher and nobler part of their being more. How grand, sublime, symmetrical, this great people might have been had they been as energetic in moral and heart aspirations as in intellectual achievements.

PROPER KNOWLEDGE OF THE FACULTIES OF THE MIND.

In order that we cultivate and make proper use of these faculties it is well that we be able to define and know them. We find first that these bodies of ours, or our physical being, have five senses or sensations, hearing, seeing, feeling, tasting, smelling, and these all contributing to sense perceptions, or, in other words, when any or all of these sensations touch our being we perceive or know. Next the faculty of reason is important in that we not only need to know but reason and balance and adjust that knowledge to its best use. The faculty of memory is simply the registrar of what comes through these senses to the mind; simply a record keeper and is ready for us at any time when called upon. The faculty of judgment is the determining, the authoritative principle of the mind, and the faculty of imagination, that which prospects, anticipates, expects, hopes, desires. Thus we see how necessary it is that these faculties, each, be cultivated that the man may be furnished in mental powers, and how especially this last faculty of imagination reaches out into the future of this life, not only, but into the other for its answers that cannot be fully given in this. Some insist that this faculty

is a strong argument for the future, in that we cannot imagine a thing that has not an objective reality somewhere, sometime, and that our very imaginations, anticipations and expectations of another life must be answered in these things themselves, in that other life.

If fruitfulness and flowers are the result of culture and cultivation, so is it true of mental accomplishments and results. These can only come of active use of these faculties in due proportion. Mental sloth and inaction can no more please God than physical sloth and laziness in a garden could please the gardener.

Ah! these fully developed and cultivated faculties of the mind, the intellectual part of our being, only lead up to the higher and more important part of our being. No, these faculties and their resultant fruitfulness in the mind were not for time only but for eternity, and are to be associated with that higher part of our being, the moral, the soul, forever. No, these thoughts were not given us to perish and they will not.

MENTAL CULTURE ALONE AN ERROR.

Mere cultivation of the mind, not to be followed by heart and soul culture, leaves man an intellectual and mental monstrosity — a one-sided, incomplete, and abnormal being. Such a man would only be a moral iceberg and he would be so cold and frigid that he could not be loved by God or his fellow beings. Imagine a tender, loving wife trying to live happily with such a man, even though he might startle the world with his mental powers, with his scientific disquisitions. Ah! what would all that amount to if he was a moral brute to his wife and children? They would evidently desire a little more of that great essential and essence of God's nature, love. The world has had some sad illustrations of these creatures who have given all their attention to mind and none to soul culture.

THE SOUL GOD'S THRONE.

Yes, the soul is where God's throne is. Our moral nature, our heart culture is His chief concern. Here is His injunction and command, through Proverbs 4: 23: "Keep thy heart with all diligence." Here is where we prove we are really great or small, important or unimportant, in the eye of God and in the final estimation of man himself, as well. A man is really never great if he is not great at heart; if he is not morally great and true in all departments of life. Even by the estimation of man himself of his fellow man he finally honors him more for his moral courage, heroism and prowess than for his intellectual attainments. Yes, men will live in the minds and memory of men by what they have done for God and their fellow man longer than for their mere mental or intellectual achievements, and if this be so of man's estimation how much more so of God, who created him for the purpose of his love?

EXAMPLES AND ILLUSTRATIONS.

From every department of life we might find apt illustrations, but will only call upon one or two and they may be sufficient to answer for all others. In war there is a special opportunity for honors and praise of men who as generals plan and conduct great campaigns and battles; for the conditions are favorable for men claiming the plaudits of men; but the man, who may be only a private, who shows great daring and heroic sacrifice, or unusual devotion to duty, will, in both the eyes of God and man, be the greater hero.

Yes, the moral heroism, the lofty courage, the magnanimous acts, prompted by the great moral and soul natures of Wellington, Washington and Grant stand out in the sober and final estimation of man as greater than any of their real, intellectual accomplishments. Certainly the mag-

nanimous spirit of General Grant in his conditions of surrender from General Lee at Appomattox was greater than any of his more intellectual campaigns and battle planning.

Once more. Mentioning three great women, great in intellect but greater of heart and soul, rushed to battle fields and there bound up broken hearts as well as broken bones and bodies. There they kneeled on battle fields, in hospitals and in camp, beside bleeding, suffering, dying men; prayed with them and for them; received their dying messages for the dear ones they should never see on earth again. Ah, when the great intellectual feats of the greatest generals are forgotten those noble deeds of the lofty and noble souls of Florence Nightingale, Mary A. Livermore, Clara Barton and many more will shine out brighter and brighter before the world.

Again, let us come down to a quieter life and sphere of action; let us illustrate from the field of merchandise. Where an honest man sees bankruptcy staring him in the face and he can legally — but not morally — pay off his debts with 50 cents on the dollar and leave his family and himself well cared for, but refuses to do so, and goes to God and asks him to give him life, health and strength that he may pay 100 cents on the dollar, and goes nobly to work and economizes, and his wife, too, as heroically and as much to be praised, co-operates with him and finally pays the last cent and dies poor, is a greater hero in most men's minds, and certainly always in God's, than the man who has shown himself a great master of finance simply as to mere mental power and acumen.

Walter Scott and Mark Twain (S. L. Clemens) will be remembered by men in honor for their great sacrifice in giving up all and facing the future; the first almost to death and the other for years, that men might have the last cent due

them. These men will be honored for this when their writings may be almost forgotten.

MAN'S CHIEF POWER AND IMPORTANCE.

Certainly here in the soul and moral realm of man's being is where his chief power and importance lies; here is the principle of his being that makes him more nearly related to God than any other; here is the higher nature of man; here is that which is above the basement of his being, the body; above the mind, which is above the body; an outlook from the soul height and window into the very throne of God is seen. Ah! from intellectual heights men will look into the future and long for eternity to finish their work in science, literature, philosophy, astronomy, chemistry, alchemy and all; but the passion and soul yearning of these will be small in comparison with the thirst for the future, where kindred souls in love for God and man shall complete their existence, or continue it, rather, on and on in the great eternity. If our moral nature is sick let us go to Him who is the great physician of souls, no other than Jesus Christ, for soul cleansing and moral regeneration, and there cultivate this cleansed heart by the directions as found in his word, especially in Matthew, 25th chapter. Do this and then the future will not disappoint. Ah! noble souls, who have lived, loved, sacrificed, and many even who have died for love of God and man, you are not to be disappointed. Another and more congenial clime for your souls must open to you, where they can bloom out in moral and spiritual beauty and fragrance.

If not, why not?

CHAPTER IV.

MAN'S IDEA OF GOD'S JUSTICE DEMANDING A FUTURE.

A MONITOR IN MAN.

Text: Romans 2: 1 to 15.

THAT GOD IS JUST, IS A NATURAL AND AN EDUCATED IDEA OF MAN.

Having, in a former chapter, concluded that all nations and most persons believe in God and a future life, we would now further say that not only has the idea of a God, that has created and rules over all, been a permanent belief of man, but that this God is a God of justice is equally as permanent and as fixed in the mind of man, even if some of his ideas as to God's characteristics may seem peculiar and unreasonable to us.

From the Indian in his wigwam to the rich man in his palace; from the peasant in his poverty to the ruler on the throne; in fact men in any and all phases and stations in life have concluded that their God is a God of justice, whatever their ideas as to the character of that justice.

This idea of justice is evidenced in every rude settlement, even of the lowest tribes to the highest government of the best governed villages, cities and nations, in that the laws and rules are based and fixed on a basis of conduct right and wrong, lawful and unlawful, with penalties attached for the violation or infringement of these laws. These ideas and customs were prevalent before the great moral law of God in the "Ten

Commandments" was given. The "Commandments," simply answering to that sense of justice that man had been searching for, and that which he should put in practice in the basis of the jurisprudence of the world, as seen in the "Twelve tables" of Rome, and the basic principle of all law today. How did this idea get into the mind and conviction of man, and why does it remain there in ever increasing belief? Why is it a thing so inherent if God did not place it there? If He did then it must answer to a characteristic of God.

Every execution of criminals, from the older methods of the headsman, the nailing to the cross, the gallows, to the more modern, and to some more æsthetic and cultured way, of electrocution, gives evidence of man insisting that if man does not do right and violates the laws and rules provided for his conduct that he must pay the penalty, from mild imprisonment for minor offenses, to that of death for the greater, and that of murder.

THE MONITOR IN MAN

— OR —

MAN, CREATED IN THE LIKENESS OF A JUST GOD, MUST HAVE A SENSE OF HIS JUSTICE.

It is a most reasonable and universal belief in man, that God is not only just but He has instilled in us this idea, that wherein we are unjust we must suffer sooner or later, and as a guide to justice He has given us a law in which He reveals Himself to us as to the real sense of justice, that He would have us understand, and this or these laws, are to be obeyed, lived up to and operated by no less a monitor, guide and regulator than that of our moral sense, in that which is commonly called our conscience, in other words, the voice of God within us telling us that which is right and wrong.

Since it is evident that God has given us a moral law and nature, and has also given us a regulator, director and guide of that law and nature, it is equally evident that this God-given principle within us will direct us aright, if it is not interfered with in our violation of some other law He has given us. This of course suggests that old question, for so many years debated, not only of theologians but also of country debating clubs, as well as in countless numbers of individual and personal discussion as to whether conscience is a true moral guide. Since we do not want to take much time in whipping and threshing "old straw" that has long since been deprived of its golden grain, we would only suggest that the practical consensus of opinion today is that conscience is all right, if in order. This, to my mind, is about as near the settlement of the question as we will ever get until we are apprised of God, of new truth in this regard. However, we will suggest an illustration or two, or rather repeat one or two that may have been used by yourself many times. The alarm clock will awake us at the right time, if in order, every morning but if we neglect to attend to its warning ring we will find that each succeeding morning it disturbs us less, until we can sleep soundly with all its ringing and banging at us. So these moral natures of ours; we may neglect this faithful monitor and prompter of our lives, until it may, as the alarm clock, ring as faithfully as ever in our moral ears, but we being so dulled to its sound, by the world and the sleep and intoxication of sin, that we do not hear and of course cannot heed its warning voice.

If conscience is the voice of God telling us that which is right and wrong, and we have gotten ourselves so out of range with Him that we do not even hear His voice how can we be directed by it?

Again, I would suggest that because we do not hear this faithful monitor and sentinel of God it will not avail us as an excuse or reason why we should not be punished for its neglect, or for the error that its neglect has brought us into. As in the case of our neglect of the alarm clock we may complain all we please to the agent at the station, that we would have been on time for the train but that we did not hear the alarm to awaken us, and he will only laugh at us and inform us that that is not his lookout; that the train is gone, just the same, and we must suffer whatever loss it is to us, let it be all the way from the loss of a pleasant visit with a friend, the loss of a fortune, to missing the dying words of a dear friend.

Even a conscience seared and deadened will, after some greater crime or offense against it, cause miserable forebodings in man, in that he believes he must suffer of the law here and also hereafter for his sin. And this is evidenced and proven in the fact that the most restless of men are criminals, nervously fearing and dreading every footstep, lest it be an officer of the law coming to apprehend and bring him to account in justice, or the messenger of the law of Heaven asking for an accounting before God.

MAN, HAVING A SENSE OF JUSTICE, SEEING SO MUCH INJUSTICE MUST INFER ANOTHER LIFE WHERE JUSTICE WILL HAVE HER RECKONING.

"Right forever on the scaffold, wrong forever on the throne" may be poetic but is not a conclusion in the mind of most men. Even if it does often seem so, as to this life, it cannot, it must not be so, in the next, where a God of justice is enthroned.

Yes, from the beginning, it seems, a large part of man's conduct toward God has been at variance with His will and laws. But it is not to be forever so, and the account against man must be adjusted to the satisfaction of justice in the court

of Heaven.

Again, "man's inhumanity to man" has only been surpassed by that of his unworthy treatment of God, his Creator. History's pages are red with the blood of man's treachery to his fellow man, and the last man, stopping to reflect, must conclude that this accumulation of crime against God and man, in humanity, must be dealt with in justice here or hereafter.

And when we look about the world and see so many inequalities and so much unfairness on the part of man to his fellow being, we cannot but conclude that a God of justice will call all to account, bye and bye, that have not met and paid the penalty in this life.

Alas! we would that the record against man in history might be less awful, criminal and terrible than it is. But since we must accept it as it is, rather than as we would wish it, we may still learn some lessons. I trust that its record may at least alarm and arouse the moral sense and monitor within us that the succeeding generations may be more a credit to man than the last have been or the present is.

Oh, the fields that have run red with the blood of men because of violated or benumbed conscience. Fiends in the form of men, as rulers and statesmen, that have planned and operated wars for selfish gain, personal gratification or revenge, these wars being the means of the slaying of millions of innocent, unoffending men, and entailing awful suffering on innocent women and children; these very men of war living the remainder of their days in peace and plenty. Ah, can we, with a sense of justice, say there must not be a day of reckoning for such; a day in which the innocent shall be rewarded for what they have innocently suffered, and one in which the guilty shall suffer for what they have caused others to suffer? Oh, some one suggests, that

their punishment is in this world and their conscience is their punishment. This, I think, is not evident, for so often the offending, at least so far as all we can learn from outward lives, are having many pleasures and less sorrows than the ones they have offended.

Again, how often we see wealthy families of which the several members seem to give no evidence whatever of a holy thought. Godless, irreverent, never attending the services of the sanctuary, giving their whole time to selfish amusement; hard, cruel, selfish, drinking in all they can, of at least the surface pleasures of life, while a family in a nearby street, in which every member is a professed follower of the meek and lowly Jesus, will have a whole life of suffering, affliction, poverty, distress and, so far as human mind can discern, a series of misfortunes from beginning to end. How can we think that a God of justice will let these two families close this life — the one in direst poverty and want and the other in affluence — and leave matters forever so. Does not Christ hint at the solution of this question in the story of the rich man and Lazarus? Is it not likely that the angels of God are recording all this and that we must answer according to the deeds done in the body? How about the awful Belshazzar? Is all the accounting he is to give for his awful sacrilege, and life of immorality, in his fear and quaking and panic, at the banquet feast at the time of his death? Did the wretched Ahab and Jezebel pay all their moral debt in their deaths? Did Absalom, Ahithophel and Judas settle their full account with God in being hanged or killing themselves? Did their later conscience save them from later accounting? How about Herod, and Nero, and all the foul fiends that occupied thrones, while such saintly souls as Paul and others suffered awful imprisonment and death at their hands? How

about the fiends of hell with fire of passion from the same source, kindle faggots that burned to death the grandest and sublimest souls that ever lived on earth? Oh! ye robbers of widows and orphans, letting your victims die in cellars and garrets while you live and die in palaces. You, yourselves, must fear results. Robbers of city treasuries, living on and dying in luxury before caught of man, are you not to give an account to God? How is it that the noble young man or woman dies, as is often the case, and the ignoble lives on to no apparent purpose? Why do institutions of evil thrive and they of philanthropy fail? We must not be impatient. God has eternity to adjust and adjudicate this inequality here and He will do so. We must understand that making great bequests to objects of charity and to public institutions will not settle the account with God and His servants, of whom the funds to display such gifts were obtained. Will God, the author of justice, let her go unsatisfied in the future world if not in this?

Ah, you say why these inequalities? I do not know, but insist that the plan, purpose and final operation of God's laws must be just and right. He did not take so much pains in creating man to leave him imperfect, as in such an important characteristic as final justice. His plans are right, even if we, in the haze and confusion of the present, are not able to see it so. In this life virtue does not seem to have her reward. Every trustful soul of God must — will be rewarded sometime, somehow, somewhere. Guilty men, themselves, believe that wrong ought to be punished in this or another life even if they themselves hope to avoid it.

This matter of conscience, outside of its being a righteous plan of God, is an excellent moral police, for the sin in man would run wilder riot and wreckage in life than it does if not for the

fear of punishment in this and the other life.

Yes, we cannot complain. God has given us His just law and warns and instructs by His guide in our consciences, if we will but listen. If not what else can we expect from His justice than that we must give an account bye and bye.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

CHAPTER V.

PREPARATION FOR HEAVEN.

John 15:2, I go to prepare a place for you. Matt. 6:33, Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

PREPARATION AND EDUCATION IN TIME FOR THAT OF ETERNITY.

In nature, in the revelation of God in His word, in mind and soul anticipations, aspirations, and yearnings, we catch glimpses and foretastes of a glorious and heavenly future life; but deep down in our sober reasonings and conclusions, we realize that we are far from readiness for entrance into a place, state and life so pure, holy, and perfect.

And since we have in previous cases concluded that there is without doubt a future life, and that our life there will be largely what is prepared for here, if this future home is to be so pure and holy a place, and the preparation for it is only in this world, it certainly behooves us to stir ourselves to utmost diligence, in order that at the end of this life, we do not meet with the direst and most bitter disappointment.

The problem becomes still more momentous and important in that the next life is for eternity, and not for a brief period of time. How necessary, then, it is for us to be in constant drill, training, discipline, culture, testing, and education. Education is so necessary to any usefulness in this life, and of course much more for a

more perfect one; in preparation for law, medicine, mechanics, ministry, commerce, teaching, art, science, literature, etc., it requires a long and careful training and discipline before we are in readiness for efficient and useful lives, and since all these, according to the text, are secondary, and are not to be considered until provision for the things of the eternal kingdom are provided for, we should be careful not to reverse the order, as many are doing, *seeking all these first,* and giving a fragment of time, thought and concern for the greater. How reckless we are in admitting that heaven is to be great, grand, and beyond comparison with this, and that it is necessary in this life to prepare for it, and yet go on indifferent and heedless, giving scarcely no thought or sacrifice, and somehow blindly hoping and presuming that a merciful God will forget to be just, compromising His justice and inconsistently admitting us into Heaven, prepared or unprepared. Do we not have to cultivate our ears and eyes to the harmonies in music, and our ears to its accordant strains before we obtain much pleasure from it? Do we not have to train our eyes to art and all that is æsthetic and beautiful before we enjoy such in its fulness? Do we not have to prepare for our work in life by a long apprenticeship, or be embarrassed in our first attempt to secure a position from firms or institutions desiring efficiency, and we somehow seem to act as though all the felicities, harmonies, and loveliness of Heaven will be ours without soul education or preparation for them.

Our Heavenly Father and School Master places us here in this great school and university of life, He being the greatest teacher any school ever had, giving us the best text-book of the centuries, no less a one than the blessed Bible, which assures us that if we are faithful learners and disciples of His, after having matriculated

here and studied to show ourselves approved of Him, we shall be rewarded beyond any comprehension of ours. How many departments there are in this great life school in which to prepare: first, that of the home, which is the surest type and symbol of the future home; what grand lessons in cherished friendships and loves; what a wonderful school in which to love, serve, and sacrifice for Christ and our loved ones; the Church in all her departments, her songs, prayers, sermons, Bible study, all in preparation for the Church and home above.

PREPARATION IN TIME FOR A JOURNEY TO AN ETERNAL CLIME.

How necessary we find it in planning for a journey to some distant clime or country to carefully prepare; how we think and talk of it for days, weeks, and months; how we study geography, maps, charts, guides, the language of the places and lands that we expect to visit, that we may be able to converse and commune with those we expect to meet; how we look forward to the sights that shall charm us in cities, libraries, museums, cathedrals, palaces, and the great number of things that shall engage our attention in a long journey; how we almost hear the great songs that are to ravish our ears from the noted galleries; how our eyes are, long before the journey, in anticipation, delighted with the sights in valleys, mountains, and rivers; well enough that we prepare carefully; but how awfully stupid it is of us to give so much concern to the journey that at best must end; at best must have many disappointments and regrets in it; when for the one eternal, which cannot disappoint, but rather enchant and enrapture us beyond any earthly scene or song, we concern ourselves so little. Oh, how dull, listless, and heedless we are if we do not for this journey, make the last possible preparation.

Delays of trains, transfers, accidents, dust, deserts, and many inconveniences must be encountered in our journey from the bleak and wintry Eastern coasts before we can arrive in the lovely sunny and most enchanting land of flowers and golden fruitage of California, or in preparation for a journey across the sea, to sunny Italy or other place of pleasure. We must anticipate the storms of the sea; we must prepare in means for transport, for funds, and all that belongs to a great or extended journey, and if so for these journeys to climes of earth, how much more should we not for those of Heaven. If it is necessary to have many things to contend with by the way of the journey of earth or sea, is it not reasonable that it may be much more so of the one to Heaven? If we are almost ashamed of ourselves when in these climes of earth, for having fretted and chaffed under the discomforts of the journey, how much greater will be our confusion in the presence of the glories beyond the climes of earth, that we ever here complained at the things that annoyed us in preparation. If it is necessary to plan carefully our journey, and to select and contract for vessel privileges, a safe ship, pilot and captain, or in trusting our lives to the railroad and the engineer, to safely pilot across the stormy deep or carry us through the mountains and deserts of the continent, how much more is it necessary to select the great captain and pilot, Jesus Christ, to safely pilot us across the sea and continent eternal.

PREPARATION IN TIME IN SOCIAL AND SPIRITUAL CULTURE FOR OUR HOME ETERNAL.

How can we expect to enjoy the advantages of cultured souls on earth if we have not taken the pains to obtain culture ourselves? As well expect a garden or orchard to produce itself, without cultivation and pruning, beautiful and fragrant flowers, golden ripe and mellow fruits, as

to expect culture without pains to obtain it, or expect to enjoy the society of others who are cultured when we ourselves are ignorant, boorish, and uneducated. Alas, what a confusion and embarrassment some people would be in to suddenly be cast into the home in Heaven, in all its perfection, mutual loves, sympathies, and felicities, when having experienced none of these things on earth; as well expect an Indian from the forest with the skins of wild beasts on the walls of his hut or wigwam to be charmed at the great pictures in a palace of a rich man, or in a great art gallery, as to expect one to enjoy the glories of Heaven, not having anticipated or prepared for them while on earth.

And, again, what an embarrasment it would be to some people who insist they are going to Heaven, and yet do not speak to their neighbors or those that also insist that they are going to the same place; what a chagrin it will be to us to have lived in the same community or worshiped at the same church for years and then to have one of the angels introduce us to our neighbor or Church friend in Heaven. The "Word" says that Christ is going to prepare a place for us, and this of itself enjoins upon us the necessity of our preparing ourselves for that place. If we were suddenly called upon to go I think many of us would be frightened at the thought of our only being prepared for the lost estate beyond, and yet not daring to say we are prepared for Heaven. We should not only *sing,* but should FEEL, "Blest be the tie that binds our hearts in Christian love," and that is really "the fellowship of kindred minds, like to that above." If we do not hold sweet fellowship on earth, how can we expect to in Heaven? Why not get at it and really introduce ourselves to the conditions of Heaven on earth and really be in sweet fellowship for the more perfected bliss bye and bye? If there is a

person on earth you will not speak to, or will not speak to you, see that one quickly, and fix it up, or you may have the sad regret soon, that all such possibilities are at end.

OUR PREPARATION IN TIME IN LIFE'S CRUCIBLE FOR OUR HOME IN HEAVEN.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness." We are taught all through the word of God that we cannot hope to obtain our home beyond without chastening, refining, discipline, and purifying fires; in other words, if we are worthy of the presence of Him who bore the cross for us, we must bear our cross for Him.

We cannot conceive of an earthly father chastening his child just for amusement, or at least without some object in view, for the bettering of the son; how much less the thought of our loving Heavenly Father placing trials and sufferings upon us with any but the good of our souls as His ultimate object. It is often the best evidence that God loves us, in that when we are trying to serve Him we have trials. These in His love are often the only means of His drawing us closer to Himself, He knowing that in the absence of sickness, suffering, trial and death of friends, we should in most cases forget or neglect Him entirely. Sometimes the only way He can get those He loves to even stop and think of Him is in His calling to Himself a loved one; it is often that the preparation for Heaven begins at the dropping of contrite tears on the grave of a dear one.

Let us bear in mind that it is only through the hottest and intensest heat that the dross from base metals can be separated, and the pure gold and silver be obtained, and that it is often necessary

for Him to take us through many refining fires before we give evidence of having the pure gold of character for the home beyond. We must remember that the great refiner and purifier of souls will not refine or keep us in the crucible longer than is necessary. As the refiner of silver watches the liquid mass and the heat most closely, and at the proper time and temperature, or when he can see his image in the molten mass, turns off the heat, so does our Heavenly Refiner, when he sees his image in us, turn off the fires of refinement.

"ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD.

We are beset by one interruption after another, it may be for a day or many days, or even for a whole lifetime. It may be that our dearest and best friends are taken from us, or that we meet with reverse after reverse in business and all seems adversity, until it seems that the powers of darkness have all combined their forces against us, when, if we could only know it, we are only being shielded by our Master from doing the things that would be most fatal to us; if we could know the end from the beginning, we would see that indeed all was working together for good.

O it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart!

But right is right since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

The Lord knows that there are not many who can endure the test of *much* prosperity, and hence we are not permitted to have much of it; when he makes the world too hot for us we will drop it. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," not for evil, but for our good, that we may bear fruit for Him. It is said that an owner of a fine gar-

den one day discovered one of his fine trees all cut, scored and bleeding, and asked his gardener why he had so treated the tree, and the gardener replied that the tree had been bearing too many leaves, and he scored it so that it would bear fruit. So with us; we must often be lacerated and our hearts made to bleed before we come to the Master and begin to bear spiritual fruit for Him. Some of the sweetest and most lovely characters the world has ever known have only become such after a whole series of trials and adversities.

When would we have had Milton's "Paradise Lost," had it not been for his blindness? When would we have had that immortal allegory, "The Pilgrim's Progress," had it not been for the imprisonment of John Bunyan in Bedford jail? When would we have had Prescott's "Conquest of Mexico," had it not been for his affliction?

"It is the law of our humanity to be made perfect through suffering, and he who had not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn the true meaning of life." No man hath a velvet cross, yet each cross adds lustre to the crown.

OUR RECKLESSNESS IN THE FACE OF IMPENDING DEATH.

Alas, in these days of the mad rush for wealth, for houses and lands, for things of time and sense, for the treasures of earth, when they of Heaven, that are eternal, are hardly thought of, except when the dread monster of death comes; all the wealth at command is used, and death is told to stand back, while science in medicine and surgery and all array themselves and threaten death and tell him not to come further, but he heeds not and comes right on and crowds his victim into the grave. Alas, if no preparation. Ah, tall libraries, monuments of granite in cities

of the dead, do not insure a corresponding larger proportion of bliss in heaven over the poor man or woman that may lie in the same sod, without possibly even having the resting place for the body marked. In fact, the monument of a life for God is the only assurance of Heaven.

"What will it profit a man if he gain the whole world and lose his own soul?" Ah, as the artist was asked why he took so much pains with one of his paintings, replied that he was painting for eternity, so with us when we paint or sing, or whatever we do, let us remember that it is for eternity, and the culture of Heaven is in the conduct of our work on earth.

Build thee more stately mansions, O my soul,
As the swift seasons roll;
Leave thy low-vaulted past,
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free;
Leaving thine outgrown shell by life's unresting sea.
—*O. W. Holmes.*

"Less of earth than we had last year,
Throbs in your veins and throbs in mine,
For the way to Heaven is growing clear,
And the gates of the city fairer shine,
And the day that our latest treasures flee,
Wide they will open for you and me."

CHAPTER VI.

THE CLOSE OF THE PRESENT AND THE BEGINNING OF THE RESURRECTION LIFE.

John 5:28, 29; Acts 26:8; Matt. 28:6; Matt. 28:18-20; Cor. 15:20-22, 15:26.

There is a grave across every one's pathway; a blight and frost of decay and death in every living creature; all vegetation, fish, fowl, animal, and even man, as mortal, must perish and die. The multiplied causes of man's departure from this life increase with the years; the breaking of the family circle one by one in death continues until the last of the circle has passed beyond; war, famine, pestilence, accident, fire, flood, cyclone, and storm sweep persistently over the earth, continually pushing great numbers off the shores of time.

For long centuries and ages processions of mourners have been following their loved ones toward the ever-increasing and silent cities of the dead, until these places of habitation have far outnumbered those of the living. In every city, persons passing along the streets hear the rolling of carriages and the clatter of the hoofs of horses, and as they look aside, see these processions making their way to that bourne from which no traveler ever returns, there to deposit in grave or tomb the body of their loved one. The little children in their play are saddened for the moment, dropping their toys as they gaze upon the strange and mysterious procession, but soon return to their play, and the busy ones of

the street go on in the whirl of life until they, too, become the object of interest in the procession.

On and ever on they go. The laws of health, science, and progress in medicine and surgery have battled with this monster enemy of death, but it heeds not and on it rushes, until it pushes the last shrinking victim into the grave and then makes its boast of victory.

Ah, but does death end all? This has been the question of the centuries, and Job only joined his question to the concert of the ages, when he exclaimed, "If a man die, shall he live again?" and the question is as persistently before the world today as it ever has been, and will not down until it is answered of God and His Son, Jesus Christ, who is the "Resurrection and the Life." Are we to live again and hold sweet communion and loving friendship with those we have cherished in life? Where, to what, and to whom will we go for our answer? Some one suggests that we enquire of nature, since she has been revealing many secrets, and has taught man many practical lessons, that possibly upon this momentous question she may throw some rays of light.

When I see the searing and the browning of the meadows in the autumn time, the frosting and withering of the beautiful flowers, the trees of orchard and forest disrobing themselves, and great clouds of the seared and frosted leaves falling to the earth to decay and death; when in midwinter, I see the earth enshrouded in a cold mantle or sheet of snow, the rivers, rivulets and rills, locked in their icy embrace; when I hear the sighing of the wind as though singing a funeral dirge to the flowers and hear its shriek and wail through the barren branches of the trees, it seems desolation and disconsolation complete, and if I am to be persuaded that all this

is ever to remain so, I could not be consoled. But when I reflect and remember that in seasons and winters past this desolation and wintry deadness has been followed by the happy springtime, when the warming and refreshing showers have unlocked the frozen streams, and they again rippled and rushed down the mountain and hillside and through the meadows singing a beautiful song on their way; when the flowers under the spell and charm of the sun and the showers and balmy air have burst forth in all their fragrance and beauty; when the orchards are again laden with rich and fragrant bloom, giving hope and promise of a golden fruitage in the summer and autumn time; when the trees of the forest have re-enrobed themselves, the meadows have encarpeted themselves in nature's green, and the birds have returned from the southland, and all nature has joined them in singing most charming and soul enchanting anthems and songs; when I see the worm has unfolded and developed itself into a beautiful winged creature, the unsightly bulb has come out of its slime and mould of earth to a fragrant and beautiful lily; I ask, are there not signs, symbols, and hints to me in all these that when I am dead, that I, too, may be privileged to arise and come forth into a new and more perfect form and life than I now have? Yes, most certainly; these all do contribute a wonderful store to our anticipations and hopes of the future. But there are yet stronger and more incontestible proofs in revelation in God's own words, and more still in the life, death, and resurrection of the Lord and Savior Jesus Christ. Yes, the final answer must be in Christ, or there is no answer. The darkest hours of the world's history were when Christ hanged lifeless upon the cross, and when He lay enclosed and sealed in the tomb; the saddest of men and women were those who lowered His body from

SADNESS TO BE TURNED TO JOY.

the cross and anointed it for the entombment; and the refrain of all this sadness found itself in the words of those who walked toward Emmaus when they said, "But we trusted that it had been he which should have redeemed Israel." It is no wonder that the clouds gathered in their densest darkness, presaging an ominous and awful event of the rending of the temple veil, the opening of graves and the coming forth of the dead out of their graves. Ah, dark indeed if He who had claimed to be the Christ is to sleep on with others. If so, prophecy has failed and has no meaning; all has gone with the story of idle dreamers of heathen nations. If so, Christ was not only not a good man, but was a bad man — an imposter, for He claimed to be the Christ and the world's Redeemer, and He was all of this or none. If He is not risen, His statement, "I am the Resurrection and the Life," His promise of Heaven with its many mansions, together with all His other promises have gone, and we are hopeless indeed. If He is not risen the miracles are after all only pretenses and are no more than pious frauds, incantations, and magical marvels.

Again, if Christ be not risen, then Plato and others might be held in greater esteem, for Jesus claimed so much more than they. He not only claimed to be the Son of God, but also claimed that after His death He should rise again, and had He not done so He would not only have lost His claim as Son of God, but all His teachings also would have failed with His remaining in the tomb.

In Christ's resurrection the whole Christian faith is established. Take away the fact of the resurrection and you tear down the whole Christian structure. His life and claims all focus and center about the resurrection. Christ did, indeed, become the "first fruits of them that slept." "If

there is no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then our faith is vain, and they which have fallen asleep in Christ are perished," and that glorious expression of Jesus, "I am the Resurrection and the Life," how little comfort would we get out of it had Christ not come forth from the tomb!

SOME TRY TO DENY THE RESURRECTION ON ACCOUNT OF IT BEING MYSTERIOUS.

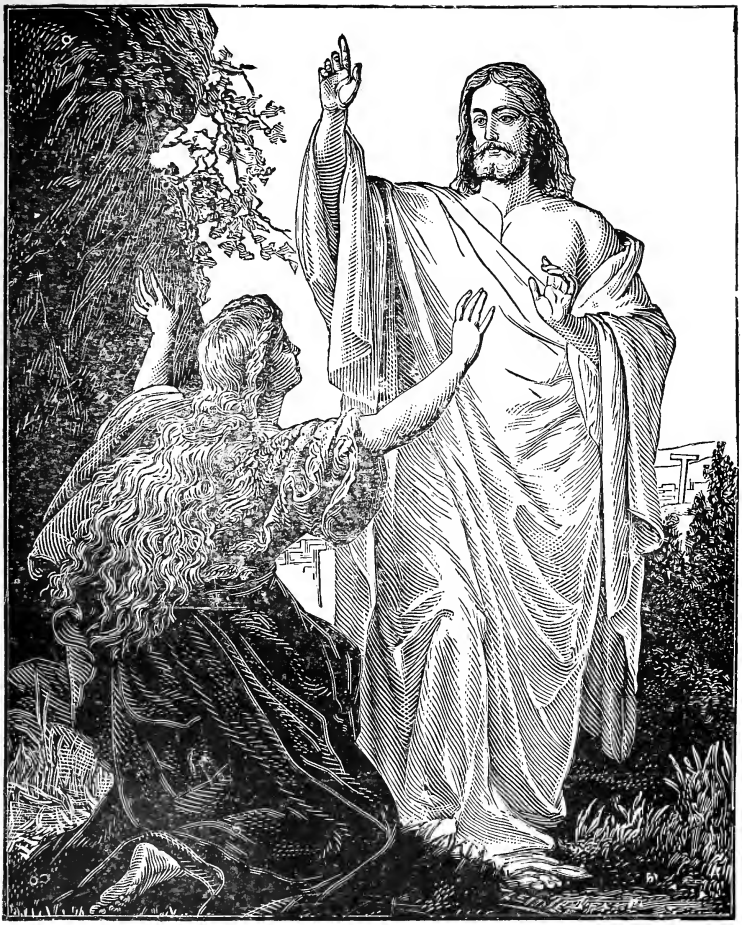
The objection to the resurrection on account of its being mysterious is the most futile of all objections. What is there in either the realm of matter or spirit that signifies much that is not mysterious? If there is found in a mummy a grain of wheat that has been there 3,000 years, and it sprout and grow; if a traveler find some roots in a mummy case that have been there thousands of years, and they sprout and grow; if nature can hold such latent powers within herself for thousands of years what cannot God do, who made nature? The great Farady one day had some servants working for him, and in some way one of them knocked a silver cup into a vessel of some strong chemical and the cup was dissolved at once; this frightened the poor servant very much; but Farady calmed his fears and told him that he could get the cup back again, and he did, by putting some other kind of chemical in the vessel which caused the silver all to gather to itself again, after which it was sent to the silversmith and made into a cup again. If the chemist and the silversmith can do so much, cannot God, who made all and all the laws of chemistry, do much greater than this? Will we say, there is no such thing as electricity, because we cannot tell all about it? The greatest of all mysteries is yourself, and are you going to say you do not exist because you cannot explain yourself? Yes, indeed, why should it be thought a thing incredible that Christ should raise the

dead?"

DEATH A TRIUMPH AND ONLY AN APPARENT CALAMITY.

But thanks be to God, He is risen, and that which has seemed a calamity to the women finding the empty tomb, has become the greatest blessing; it was the world's darkest hour before its brightest dawn of a new day. "He is risen as he said," spake the angel voices from the unsealed tomb. All the seals of the Roman Empire could not have kept Him in the grave; all the soldiers of Cæsar on guard must stand aside when the Son of God is ready to break the seal of death and the grave and come forth. Ah, boasting grave, where is your victory now? You are defeated, and Christ has become the first fruits of them that slept. He not only has conquered death and the grave for Himself, but for all who trust in Him and the power of His resurrection. Yes, Death, you may still hunt among the poor, the rich, and in the hospitals and in homes, and in war and pestilence, famine, fire, and flood for your victims, but the best you can do is to separate the soul and body until God shall reunite them in a perfect environment never to be disturbed again by you. Yes, sarcophagus, catacombs, mausoleum, grave and tomb, land and sea must yield their dead when Christ comes in the clouds of glory accompanied with the liveried hosts of Heaven. Yes, Death, you may reduce the dust of man to his original dust, but you cannot have his immortal soul. Blessed hope and thought! I shall be satisfied when I awake in His likeness and see Him as He is. And I shall dwell in the house of the Lord forever. The enemy death cannot invade that home and tell me to vacate. Oh, but, says some incredulous soul, "*How* can it be? *How* can the dead be raised?" I answer, I do not know *how*. I am not concerned about the *man-*

ner of the resurrection, but the fact of it. Why should we be concerned about a thing that should be left with God? If He is great enough to create a world and all that is therein, and man the greatest of all, He is surely able to re-create him. The greater certainly includes the lesser, and resurrection becomes a very simple and easy thing to accomplish left in the hands of God. If you are in doubt, do not waste your time tagging around after reason, science and philosophy; they cannot enlighten you. Go in faith to God and to His Son Jesus Christ and you will be told all you need to know and enough to insure your salvation and your final resurrection in Him. Yet you should not depend so much even on the *fact* of Christ's resurrection insuring yours as you do upon His own words and promises. For He tells us, and Paul, instructed of Him, tells us also, that all that are in their graves shall come forth; they that have done good to their reward and they that have done evil to their reward. Some may ask, "May I not remain on earth if I care to take my chances with sin and suffering?" Fate and fact says, "No." "Then may I not go by way of the clouds into Heaven, and not by the way of the tomb?" The answer again is, "No." But why care for the tomb, since Christ has lain in it and has lighted it up? It is only a brief subway or tunnel experience, and you shall come forth in a grander, better life. I remember once, when the new subway was just completed in Boston, when going in at the Park Street station, it seemed just a little gloomy, but very soon the cars ran out into the beautiful "Public Gardens," amidst the beautiful and fragrant flowers. Ah, this is only a hint of what the grave is to us. Our souls shall be ushered so soon into the eternal gardens and sunshine of God. A little girl hearing my sermon shortly after my experience in the subway, upon being



A SURPRISED WOMAN IN THE PRESENCE OF A RISEN SAVIOR.

asked why she was not afraid to go through it, said, "Because it is all lighted up." A little sufferer recently, when told she must die, asked her father and mother if they would not go with her, and they replied that they would, but could not. Tears rushed to her eyes, but presently they dried, and she smiled and said: "It is all right now, papa and mama, dear, for I have asked Jesus and He has promised to go with me. Farewell, dear papa and mama, the grave is not dark now."

Yes, after all, the grave is only a vestibule to the eternal house of God, with its many mansions. —See page 120.

How we should rejoice that the tomb was found empty, and that we do not erect tombs or monuments to a dead Christ. We worship a living Christ, and we should praise God that we may build sanctuaries where we can worship and adore a risen and glorified Saviour. —page 123

BEAUTY AND GLORY OF OUR RISEN SAVIOR.

In the beauty of the lilies,
Christ arose beyond the sea;
With a halo in His presence,
That delighted souls to see.

Rose of Sharon in thy beauty,
Thou dost rival Eden's bowers,
But the glory of our Savior
Is beyond the fairest flowers.

Burst of beauty on all nature,
Sweetest lays and songs of birds;
Sweeter still the songs of angels,
As they praise a risen Lord.

From the tomb the angel voices,
Bid our drooping spirits rise;
Gone has Christ to His preparing
Mansions for us in the skies.

CHAPTER VII.

OUR HOME IN HEAVEN OR THE GLORY OF THE IMMORTAL LIFE.

If Heaven is half what is claimed for it, it is worth a thousand lives of sacrifice to obtain.

Since the influence of the circles of the home and the Church are all that they are in the world, reaching into Heaven itself, we would now consider *that* home which gives the home on earth its chief significance and meaning — the home in Heaven.

ANTICIPATION OF OUR HOME IN HEAVEN.

I sleep, I dream, and a vision I see; to me it seems the voyage of life is nearly over; earth has been redeemed; there appears to be a new earth and a new Heaven; all nature seems to be singing a new song; rippling streams rushing down the mountain side; richly encarpeted green valleys, dotted and fringed in lovely flowers; beautiful enrobed forests, and fields, without thistles; roses without thorns; sweet songsters of the air, twittering, carolling, and singing their lovely lays; overhead the blue dome of the sky bejeweled in glittering stars; on the earth happy humanity, men, women, and children in happy accordant song; no sickness, sorrow, pain or death; even wild beasts have met the demand of the prophet and they are led of the children. Ah, I am being ushered into a palace where I hear faint sounds of sweet singers and I catch a glimpse of the glory within. But, alas! the dream and spell is broken, and I am dis-

illusionized. I awake to earth as unredeemed, as discordant, as disconcerted as ever; disenrobed forests and wintry winds shrieking through the naked branches; rivers locked in an icy embrace, fields blanketed with snow, the birds have flown away, the starry sky o'ercast with clouds; instead of the mansion are dwelling places in collapse, decay and ruin; and the only songs that from them come are the discordant cries of the dwellers from sickness and pain. Suffering, pain, and death seem as evident as ever; yet I awake with a vision of sublime and beautiful things that must have an objective reality in a home in Heaven, which, when I enter, shall be mine forever when I shall awake in His likeness and see Him as He is. Ah, if such illusions and visions of the home in Glory can come to one while in a sick and disordered earthly body; if such enchantments and raptures come to our benumbed and dulled minds and spirits, while in this house of clay; what may we not expect when life's fitful fever is o'er?

PREPARATIONS FOR HEAVEN.

While living even in this brief life, we are not only commanded and commissioned of our Heavenly Father to bless and brighten it, to love and serve Him faithfully in pure and holy living ourselves; to win the last soul possible to the love and service of our Lord in all this, not only for the souls that shall be won for him, but that we ourselves may be chastened, disciplined, purified, and fashioned for an entrance into a home in which there will be no rude awakening again, no discords, sorrows, and sufferings. Let us realize we are yet mortal, though we have caught a glint and glimpse of the glorious immortal life. We must realize that if it was necessary for Christ, as He said, to go and prepare a place for us, it is as necessary for us to be prepared for that place. If it is to be in the future life, as

many believe, that our intellectual and moral desires, instincts, and natures are to be continued in unfettered, unlimited environment in the future, and that our intellectual and spiritual culture here in this probationary sphere will condition our advancement, progress, and happiness in the life beyond, it then behooves us to be diligent in mind and soul culture, that we may be worthy of the home in preparation for us. Instead of so much and such strenuous efforts to grasp and possess the things of time and sense, of material perishable things of earth, as soil, houses, lands, jewels, and all these that at best contribute but brief satisfaction to the senses; would it not be better to use these things as means to an end only, and give the more heed to the cultivation of our moral and religious natures; to the cultivation of a Christlike character, the only available asset at death, and the only thing we can take with us into the world eternal?

Yes, indeed, "What shall it profit a man if he gain the whole world and lose his own soul? Ah, why not possess treasures in Heaven where moth and rust does not corrupt? Why not be able to read titles clear to Mansions in the skies? Why not strive for crowns, eternal, not only, but for crowns with many stars?

Never mind if the refining fire and the severe discipline and chastening does seem quite excessive at times, it will not last forever, and let us bear in mind it is a preparation for eternity, and when it is past and we are in the presence of all it has earned for us in the home of Christ, it will seem to have been light affliction indeed. But some may say where is our map, our chart, our guide and pilot to a land so glorious, as our home in Heaven is said to be; are we to grope, are we to be pilgrims in a wilderness and darkness with no light to our pathway? Are we to float out on life's trackless and stormy sea with no helms-

man, no captain, no pilot, no guide? Ah, no, how plainly we are instructed by the unerring guidance of God in the Holy Scriptures: how plainly Christ has told us He is the way, in that He said, "I am the way, the truth, the life." How He told us He would — and He has fulfilled His promise — send the Holy Spirit and that He would guide us in the way of all truth; when these proofs may be multiplied indefinitely, can we say we do not have sufficient guidance to lead us into this final home of the soul?

If we are to take an important excursion to an unknown land on earth, are we not for weeks and often months in collecting maps, histories, language, etc., making preparation for it all? and will we leave the shores of time for that great unknown land, for the eternal, uncharted, unpiloted, unguided? Alas! for us if we do. How strange and confusing are the languages, manners, customs of people to one in a journey around the globe; especially if he has had no previous knowledge in any way of them and their customs before his traveling among them; would not the newcomer in Heaven — if permitted to be there — in the absence of any preparation, feel embarrassed and out of place if having made no previous preparation? Yes, if we expect to tread the streets of strange cities, see great cathedrals and palaces, libraries and all that can be anticipated in a great earthly voyage, why do we so often falter in preparation for the land of Heaven, the golden streeted New Jerusalem? for that glorious and wondrous land compared with earth's grandest climes? Yes, preparaed or unprepared, we are nearing the shore of the river; prepared or unprepared for the great journey we must go; alas! if no boatman to guide us safely o'er. Shall we be permitted to sail within the hearing of enchanting strains and within sight of the glorious clime and then be compelled to pass on to the

place and abode of the lost because on earth we did not care to prepare and fit ourselves for the felicities and joys of a home, clime and country so blessed and glorious?

ENTERING OUR HOME..

We are inclined to shrink a little, ever so well prepared, at the approach of death and the grave: there seems to be to all a shock at the thought of separation of soul and body, that have been long and closely associated here; as in the operation on the body in a hospital for deformity or disease, we anticipate with much joy our reformed and cured bodies by the operation, yet we shrink at the thought of even a temporary suspense of animation during the operation: but in the presence of the glorious fact of Christ's having conquered death and the grave: if he having himself gone through and lighted up the tomb and since he also came out and has arisen so gloriously to his throne in Heaven and has promised us a certain resurrection in him we need not fear. Oh, yes, we in illustrating from the man who had his sleep and *dream* of glory awaked, to weep again; but he who sleeps in Jesus will certainly confirm the lines of the poet, in "Asleep in Jesus, Blessed Sleep, from which none ever wake to weep," but will awake to rejoice forever and ever.

We must, we will awake in Him. When we carry our friends to the tomb and pass them into its enclosure and when we step back only to be carried there ourselves shortly; we cannot in Christ believe that we are consigning an immortal spirit to a house of clay or of stone. No we cannot, having held the hand of a dear one until the pulses ceased to beat, bathed the brow till the temples eyes until they glazed in death, believe that we are not to meet these dear ones again; no, if in Christ we have lived and died, we must see them and we will, in a home where these heart-

rending scenes to do not occur.

Oh, the soul-thrilling rapture when I view His blessed face, and the lustre of his kindly beaming eyes. How my full heart will praise Him for the mercy, love and grace that prepares for me a mansion in the sky. Oh, the dear ones in glory how they beckon me to come, and our parting at the river I recall. To the sweet vales of Eden they will sing my welcome home. But I long to meet my Saviour first of all.

Through the gates to the city in a robe of spotless white, He will lead me where no tears will ever fall; In the glad song of ages I shall mingle with delight, but I long to meet my Savior first of all."

"Yes, when my life work is ended, and I cross the swelling tide, when the bright and glorious morning I shall see; I shall know my Redeemer, when I reach the other side, and His smile will be the first to welcome me."

It seems to me now in reverent and expectant mood I can almost hear the refrain and echo from Heaven, of the ten thousand times ten thousand of the redeemed of God, singing their heavenly strains. Certainly if apparently lifeless trees, meadows, gardens and all nature that seems so pulseless and still, awake in the springtime resurrection in such a grand symphony and in such enchanting loveliness, can we not expect of these souls of ours a thousandfold more glory in their felicities in their new and perfect bodies in the dawn of the new day? We shall trust Christ in his saying, "I am the resurrection and the life;" and we shall indeed live with him in resurrection morn. Since home is so charming a word here on earth, with so many sacred memories, I believe, among the first things I shall hear in heaven shall be Home, Welcome Home, and that alone will enrapture my soul; that will be the sequence and culminating glory of all that I have

anticipated in the sacred circles of the home and the Church on earth.

To any one sick on earth, and away from home, the first thought and desire, whether on battle-field in far-off country, anywhere, the yearning is for home, and the passion only increases in the soul, when so many of its companions of an earthly home have gone beyond, to go to the great reunion and home in Heaven; every departing friend here increases our desire to be there: if the pilgrims of the "wilderness" journey to the "promised land" were ecstatic and so rapturous in entering Canaan, how much more our souls in entering our Heavenly Canaan and Home: Yes, sweeter fields will be beyond the "swelling flood." Some grand souls have had such foretastes and visions of their Home in Heaven, that their souls, yet while in suffering bodies, were enraptured and they were unconcerned for any and all things on earth; the lamented D. L. Moody being one of the later saints of whom this could be said.

Some of the surprises in entering our heavenly home will be as suggested by John Newton. "When I get to Heaven I shall see three wonders there. The first wonder will be to see the people there I did not expect; second will be to miss many persons whom I did expect to see; and the third and greatest wonder of all will be to find myself there."

What embarrassment it would be to us, even if permitted entrance to Heaven, and not having had the acquaintance on earth of the central object of Heaven, Jesus Christ? Ah, when we put out to sea, may it be that in the language of Tennyson, we may be assured that we shall see and know our Pilot when we have crossed the bar.

Sunset and evening star
And one clear call for me,
And may there be no moaning of the bar
When I put out to Sea.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For though from out our bower of time and place
The flood may bear me far,
I hope to see my PILOT face to face,
When I have crossed the bar!

Oh, blessed words of HOME, HEAVEN, more charming than palace and mansion. The thought of home thrills us and makes our hearts beat faster; what a comforting thought to every dying saint I am going home to join that blessed completed Eternal Circle of HOME. If through our dull and heavy senses in sick and weary bodies we are enraptured at the thought of the Heavenly city the New Jerusalem with golden streets of bejeweled walls, gates of pearl, of never fading flowers, of rippling rivers o'er golden sands, shimmering seas in transparent clearness, revealing sparkling diamonds and beautiful pearls; of angelic songs that yield us supreme delight. Yes, the cloudless blue vault of sky and the flashing and glittering of eternal stars, all this and ten thousand times more anticipations, pale into insignificance as to what our Heavenly Home will actually be, in Spiritual glory; and even all at best, loses excellence in comparison with the joy that we are to have in our Redeemer's Eternal presence.

"We speak of the realms of the blessed,
Of that country so bright and so fair;
And oft are its beauties confessed;
But what must it be to be there?

We speak of the pathways of gold,
Of its walls decked with jewels so rare,
Of its wonders and pleasures untold;
But what must it be to be there?"

RECOGNITION OF FRIENDS IN HEAVEN.

"Blest be the tie that binds
Our hearts in Christian Love;
The fellowship of kindred minds
Is like to that above.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

From sorrow, toil and pain
And sin, we shall be free;
And, perfect love and friendship reign
Through all Eternity."

After the long journey across the country, trains are rolling into depots, after the stormy voyage o'er the sea, vessels are landing, and at wharf and station bands are playing; in the great city men are marching; as we land we see great throngs of friends in earnest, longing expectant gaze, eying every one to catch a glimpse of their expected guest — often their dearest earthly friend. Oh, what a sight when these friends meet friends, in their glad embraces and hearty welcomes: the happy look in each other's eyes, is beyond language of human tongue to describe: soon the voyagers find themselves a part of the great surging throng of the city and are interested in the great events in which it is interested; but rather in many cases we see these dear friends take their loved ones to their own homes, and there gather in sweet communion and friendship apart from the great outer city; there they tell of each other's life and experience while absent the one from the other. But, alas! I see some as anxiously waiting and looking for dear ones that do not appear, and I see their faces sadden as they return to their homes without the loved ones, with the blessed guest chamber yet unoccupied by their friend.

Again, especially is it sad, to see friends land, looking, hoping and expecting dear friends to meet them, but they do not find them; either their friends not knowing of their coming, or being so indifferent that they did not concern themselves to come and meet and greet them.

How in many ways this landing on the shores eternal, after life's stormy voyage is over, will resemble the earthly meetings of loved ones from over land and sea. It is almost as evident as life itself, that whatever new or changed form our

souls shall inhabit in another world, they will be so nearly, even in their perfection, like and identical to the ones that we have inhabited here, that we shall certainly recognize them at once; even if the new bodies and forms are so refashioned and changed that in their bodies we should not recognize them thus we should know them by their evident spirit, life and soul shining and manifesting itself through any form.

Oh, happy day, my soul is enraptured at the thought of that day, when I shall meet my dear sainted mother, so long ago departed, and my darling child, shall I know them? why should I not know them? how could I help knowing them? they will be there in waiting for me, and besides the guardian Angel will guide and tell them and me. Oh, not only these dear ones, but all the other dear departed ones. The number of them flood my mind and the number also increasing as the years go on; and above all I shall see and know my dear Redeemer who has made all this possible. I doubt not, that with the earthly landing of friends and their going to the homes of their loved ones for sweet fellowship and communion and loving retrospect and prospect, I shall also in Heaven first care to converse with the dear ones I have known on earth and then doubtless like in the earthly city, I shall desire to enlarge my acquaintance; I shall want to meet the dear old Abraham and Moses, David, Elijah, Isaiah, Daniel, Paul, John, and Peter; oh! my soul is thrilled at the very thought of those grand old heroes, and then, too, those great passionate souls, who have charmed me in psalm, poem, song; and all that has electrified and thrilled my intellectual, moral and religious nature in this world, Oh, I shall want to meet them and I almost feel I shall know them, too, even if not introduced to them by the dear Angels of God.

Dear reader, is not the thought of your meet-

ing father, mother, sister, brother and the dear children whose hands you have held and brows bathed and eyes beheld, till the last pulse beat; the last heart throb and the last recognition of the eye and you realized that never again on earth should you meet them, can you not, will you not, live, trust, hope and believe that you shall meet and know your dear departed ones in a home eternal?

Why did God attune this harp of our being with so many strings, that every breeze of joy or sorrow sweeping o'er it sets our whole being aglow with joy, or throbbing in sorrow. Why are we ever permitted to cherish these dear ones on earth and the hope of meeting and knowing them in Heaven if these desires and fond hopes are not to be realized. Oh, they must be, they will be of Him who has promised and always fulfills. If not, why are we permitted to think and sing.

"One sweetly solemn thought comes to me o'er and o'er,
I'm nearer home today than I ever have been before;
Nearer my Father's house, where the many mansions be,
Nearer the great white throne, nearer the crystal sea."

Or why this dear old hymn, "There is a land of pure delight, where saints immortal reign; There everlasting spring abides and never withering flowers, etc.," or this one, "I will sing you a song of that beautiful land, The far-away home of the soul; where no storms ever beat on that glittering strand; while the years of eternity roll. Oh, that home of the soul in my visions and dreams, its bright jasper walls I can see; Till I fancy but thinly the veil intervenes between that fair city and me."

And this:

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again."

Or:

"My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is beyond.

I know I am nearing the holy ranks
Of friends and kindred dear,
For I brush the dews on Jordan's banks,
The crossing must be near.

I've almost gained my heavenly home,
My spirit loudly sings;
The holy ones, behold they come!
I hear the noise of wings.

Oh, bear my loving heart to Him,
Who bled and died for me;
Whose blood now cleanses from all sin,
And gives me victory."

CHORUS.

O, come, angel band,
Come and around me stand,
O, bear me away on your snowy wings,
To my immortal home.

"Think of the home over there: By the side of the river of life."
"Some one will enter the pearly gates, bye and bye,"
"Soon will come the setting sun, when our work will be done,"
"When the mists have rolled in splendor from the beauty of the hills."

No, God never attuned another being to these songs eternal as he has man, there is no other answer to them in the heart than that we are to sing then bye and bye.

Never mind if we cannot sing in accord here, we will be able to there: it is said that harmonious and discordant sounds blending near the earth, when arising to a certain point in the air form into perfect harmony; and so these discords and confusions of the soul's song here, will blend in perfect accord and harmony in Heaven. *There* the soul will be attuned in a perfect instrument, and its praise will be tuneful and glorious. Our earthly home circles are broken again and again, and the walls of our homes are covered with the shadows and likenesses of those we have loved and that have gone from our circle of home to the larger circle of the Heavenly Home; but we will not need these likenesses to identify them. We shall know them certainly at sight.

Again, if a thousand babes are in a place and a hundred of them should cry at once, the mother would be struck by the key note in the voice of her own child, and could select it from all others; or if it should crow or laugh or prattle, she will as certainly be able to select her own from all others in the glory world, even if the child's guardian Angel should not direct.

I remember reading a story something like this once: Some Indians stole a lovely boy and girl and they were lost for years; a camp of Indians encamping not far from the home of the sorrowing mother, she was persuaded to go and see, if among others her child might not be in the camp. She had looked carefully and was about to start home in disappointment, when she thought of a lovely lullaby she used to sing, and started to sing it, and her own children ran to her; they recognized their mother in the old home and cradle song; so it is these songs of the soul; if the mother in Heaven should not at first recognize her child the child and mother will certainly recognize each other as they sing the songs of yore.

Ah, as we near the end of this life those dear faces and voices we have seen and heard in other years will reappear to us, even if we have not thought of them recently; this is, I think, only the awakening of our latent senses to what we shall soon realize as we pass up and on into the home where they have gone: this is one of the strongest bonds between earth and heaven; the more friends we have in any place, the more we are interested in that place. I read recently of a man who said he had not had much interest in a certain city, till his daughter married and went there to live; then he became deeply interested in all that occurred in that city.

So with the Heavenly City, many who are entirely unconcerned, before the departure of some

of their loved ones, are very much interested in all that pertains to Heaven and the future home thereafter; this showing God's love often in thus bringing souls into his Kingdom on Earth through the calling of friends into his Heavenly Kingdom.

There will evidently be surprises in recognizing friends that have been won by some service that at the time seemed slight. A sermon preached that left the preacher sad hearted, feeling there was no response, has proven that it lodged in the heart of a young man which afterwards led him into the ministry where he led many to Christ; and doubtless weary Sunday School teachers as well, disheartened at no immediate fruit of teaching, have learned later in life that the teaching resulted in the salvation of many of the class; many will doubtless testify in Heaven of their being there by the aid of these ministers and teachers; and also many more by these apparently lesser ministries, as suggested in Matt. 25, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Oh, how blessed are many family reunions of earth; what joy and felicity, when children, grandchildren and members of the home, separated for years, return to the old home; and increasingly dear, since the last reunion the circle has been broken to increase the circle of Heaven.

Oh, yes; Heaven is to be a social state and we are indeed to know each other there. Heaven is not solitude; it is not a hermitage; it is a *home* and in a home we must know and love all; we will not remain strangers in this home; real life is communion and companionship; we shall know each other in that we essentially will be the same there as here, simply immortalized. Ah, when we hear "Earth to earth, ashes to ashes, dust to dust" we know it is not said of the soul, but of

the body. The same shall be said of us, or over our bodies when we have gone to a fellowship with the one we have just conveyed to the tomb. Oh, no, dear departed ones, we would not recall you but would be in readiness to meet you when Jesus comes and calls for us. Every Christian leaving earth adds a star to the shining Heaven, and every family circle broken here adds to the one above. Yes, our dear ones have gone to dwell with the living.

The dead, or each departed friend with whom we keep in memory day by day in hope and expectation of meeting bye and bye, helps to keep our present lives sweeter, purer, holier. Such aspirations and anticipation draw us upward and onward toward our home in Heaven. Such will make Heaven on earth more real to us; a place where loved ones are and above all our Savior.

THE FAMILY MEETING.

We are all here!
Father, mother, sister, brother,
All who hold each other dear.
Each chair is fill'd; we're all, at *home;*
Tonight, let no cold stranger come;
It is not often thus around
Our old familiar hearth we're found;
Bless then the meeting and the spot;
For once, be every care forgot;
Let gentle Peace assert her power,
And kind Affection rule the hour;
We're *All* — *all* here.

We're *not* all here!
Some are away, the *dead* ones dear,
Who thronged with us this ancient hearth,
And gave the hour to guiltless mirth.
Fate, with a stern, relentless hand,
Look'd in and thinn'd our little band;
Some like a night-flash, pass'd away,
And some sank lingering day by day;
The quiet graveyard — some lie there —
And cruel ocean has *his* share:
We *are not* all here!

We *are* all here!
Even *they,* the *dead,*— though dead, so dear,
Fond Memory to her duty true,
Brings back *their* faded forms to view.
How life-like through the mist of years,
Each well-remembered face appears!
We see them as in time long past,
From each to each kind looks are cast;
We hear their *words,* their *smiles* behold,
They're round us, as they were of old —
We *are* all here!

We are all here!
Father, mother, sister, brother,
You that I love with love so dear.
This may not long of us be said;
Soon must we join the gather'd dead,
And by the hearth we not sit round,
Some *other* circle will be found.
Oh! then, that wisdom may know,
Which yields a life of peace below;
So, in the world to follow this,
May each repeat, in words of bliss,
We're *all — all — here.*

—*Charles Sprague.*

RECOGNITION OF FRIENDS IN HEAVEN.

Shall we know our friends in heaven —
Kindred souls while here below?
Will the pleasures there be given
Recognizing those we know?
Yes, the scriptures plainly telleth,
We shall know as we are known,
Songs of gracious welcome swelleth,
Sung by seraphs round the throne!

See yon happy mother finding,
One by one her children dear;
Family ties forever binding,
None are missing — all are here!
Wife and husband fondly meeting,
No more sorrow, death or pain;
Brothers, sisters, gladly greeting,
Never more to part again!

Sundered friends again united,
Wrong and falsehood all forgiven;
The pure in heart hath God invited,
He is Love, and Love is heaven!
Walking humbly — sins confessing —
"God and Heaven" our watchword be;
Praying for the Father's blessing,
Heaven shall open unto thee!

Ah! to miss that great reunion,
Doom'd eternal death to die;
Nevermore to have communion
With our friends beyond the sky.
Worse than death to be rejected,
Banish'd from that happy throng;
Never coming — yet expected,
Shall we miss that welcome song?

—*Jno. Imrie.*

THE MEETING PLACE.

Where the faded flowers shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun blaze never scorches;
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave, or hill,
Where the morn shall wake in gladness,
And the moon, the joy prolong;
Where the daylight dies in fragrance
'Mid the burst of holy song.
Brother, we shall meet and rest
'Mid the holy and the blest.

Where no shadow shall bewilder;
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed —
Partings, claspings, sobs, and moan,
Midnight waking, twilight weeping,
Heavy noon-tide — all are done;
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered
That were scattered on the wild —
Brother, we shall meet, and rest
'Mid the holy and the blest. —*Bonar.*

OUR ANGEL FRIENDS IN HEAVEN.

It has long been concluded in the minds of many, that we are constantly attended by these heavenly ministrants, and that each soul on earth has an angel guide hidden, to be sure, from mortal view, yet in real invisible presence, to prompt us to any good and true thought and deed, being aggrieved and pained at evil in our thoughts and actions; what a blessed thought then to think of this loving spirit following us in all our various paths — rejoicing in our victories and conquests, and saddened at our defeats and losses; but we are somewhat depressed at the thought, that as some claim, there is as well for each of us, an evil angel, that as certainly accompanies us too in every way, prompting us to evil and rejoicing at our failings. Yet each allowing this I must find comfort in the thought and fact that the Holy Spirit comes to the rescue with my good angel, which gives me strength in which I can dispel the evil angel, and the mischief he would have me do at any time, if I am only faithful and on constant guard. We see in the word of God, the subject of angels is an important one, they being referred to so often they seemed to have been on hand at the beginning of things. Some insist that they have the purest material bodies and others that they are simply pure spirits with no bodies. In whatever capacity — whether as embassies in great numbers, or single ones, on their missions; whether to sing or to

WHERE THE CHILD HAS FOUND ITS MOTHER;
WHERE THE MOTHER HAS FOUND THE CHILD

converse with God's likeness in man on earth; they have evidenced rationality, purity and perfect obedience, to the King and Kingdom of Heaven. We are told when Christ shall reappear on earth these lovely ministrants shall come before to herald His coming. Oh, what a rapturous sight it will be to see the Christ coming in the clouds and in glory accompanied by this livery of Heaven.

They seem to embarrass guilty mortals by their purity and saintly presence, rather than by anger or wrath; they teach us humility in that they themselves veil their faces, before the throne of glory on which Jesus sits, as they cast their crowns in adoration before Him; their message is ever, "Peace on earth, good will to man." We are told too of their rejoicing in a soul's salvation. Let us know that to realize their pleasure, we must live near Jesus. How many especially among children in dying have claimed to have seen these blessed ministers from Heaven coming for them (see p. 139: The dying vision of the child), and older saints also — why not, is there a sublimer or sweeter thought than that they will be on hand at this trying time, to convey us home. Well may thou ask, "Oh, come, angel band; come and around me stand; oh, bear me away on your snowy wing to my mortal home."

OUR CHILDREN IN HEAVEN.

When Christ honored the child above all others; when He made the child life in its innocency and purity, as a standard and measure for man by which he could enter His Kingdom, He bestowed a wonderful honor on the child; yet not too much, for if innocence, purity and beauty is to be found in any of God's creatures on earth it surely is in the innocent little child, dependent, confiding, trustful and faithful, and

this it would ever be, but for the environment about it in older life. Ah, it is no wonder that the Master has such fearful reproaches, for one who would offend or cause one of them to stumble or fall. What grand assistants they are to angels; how they lead, through their innocency and love many to a knowledge of the Savior, who but for them would never be won or saved; they have touched hard-hearted criminals and melted them to tears when the profoundest pleadings of older ones have failed to make the slightest impression upon them.

Alas! for the man or woman who dares not love a dear, innocent child; in such a one there must be something radically wrong, something that is abnormal and not in touch with the loving Christ, who makes the child so important.

The loving, smiling child does so often lighten the life and burden of a weary mother, who but for this would falter and fail, and so often a weary, toiling father in returning to his home is paid much more in the prattle, smiles and love of his child than in what he has received in dollars and cents from his daily toil. Whoever heard a great company of children singing their sweet praise to Jesus and did not, when he stopped to think, believe they were in league with the angels in winning this dark world for Christ? It seems to me that if there is anything on earth that will touch the barrenness and alloy in the human heart of sin, it is the innocent, pure and unselfish plea of a child. Ah, what but the hardest heart could resist its pleadings. Is it any wonder that Christ in His preparing mansions for us, and in His beautifying and adorning His Heavenly garden stoops down to earth and from His garden here, plucks one of these little flowers so often, not only for its beauty and loveliness and His need of it for His Heavenly garden, but also that it may thus be the means

VISIONS OF THE DYING CHILD.

of drawing its parents after it; the thought of seeing great multitudes of them in all their innocence and beauty in Heaven is of itself enough to make us yearn and strive very hard for such a place; in fact Heaven would not be Heaven without them. Oh, parents, do not fret over the future of your child called away; when as pure as it is and as ready for Heaven, may you not feel happy indeed; one mother was thankful, she said, "That she had a flower that the Savior desired for His Heavenly Kingdom." Oh, much as it breaks our hearts, we instinctively feel as we bend over the lifeless form of a dear babe, that it is far better off than if it had been left in the world of sin.

Most certainly their little minds and souls will begin to unfold as soon as they reach Heaven, and so much more rapidly in that pure, uninterrupted clime where there is no sin to impede its unfolding and developing under the instructions unfoldment and progress as would be its danger on earth; think of it there unfolding and developing under the instructions and guidance of the angels; who can think of Christ when on earth so simply taking little children into His arms and blessing them and not love both Christ and the children?

Oh, why do we not oftener look up into the face of Him who so dearly loves the children for their innocence and purity, and ask Him to help us to resemble these dear little ones in innocence, purity, humility, trust and teachableness of spirit? Heaven will be larger in having these friends there. Money will not be a medium of exchange there; something purer than pure gold will be our joy in that of these loving friends.

Ah, dear reader, you may console yourself that your home circle is not broken; bear in mind it will not ever remain so; either yourself or some of your loved ones will likely sooner than you

anticipate, break it to join the great Heavenly circle. Each time the circle of home on earth is broken it becomes smaller, and let us hope that the circle of home in Heaven is increased in proportion as it is decreased on earth.

Oh, for that happy reunion day above all other great reunion days of families on earth; that day when all the glorified families of earth are gathered around the throne of our Heavenly Father.

OUR EMPLOYMENT IN HEAVEN.

NATURE'S COMPLETION.

God allows all creatures except man to complete themselves; vegetation, flowers, trees and all the animal creation, seem under proper environment and culture to arrive at full maturity, bloom and perfection, but man in intellectual and moral nature, even under the most promising conditions seems never to have satisfied himself; let us find him among the greatest in all the departments of life, art, science, literature, medicine, chemistry, mechanics, invention, music, philosophy and religion; even though at the highest point of success, he is yet dissatisfied with himself and his attainments; the more he has attained and accomplished, the more he sees there is yet to attain, and as he nears his former ideals in accomplishments the more he advances his ideals, still higher and farther from his present attainments, and however near the Master he may have lived, he longs for closer and sweeter communion and fellowship, raising his ideas of the Savior still higher with thousands of questions and desires as to the why and wherefore of things; with so many things locked and no key of knowledge to open their contents; and at the end of it all almost a passion to know more; and being in ever so sweet and close communion and fellowship with Christ he still yearns for a closer relationship; all this not only points to life's in-

completeness as it ends here, but it is strong presumptive evidence, that the things that have so deeply engaged our intellectual natures here will under unlimited privileges there be granted us; also that we may continue on and on as to our soul's desires, they shall be allowed expansion, on and on forever; how much we will be engaged in song and praise and in various occupations, one more than another we cannot know, but I cannot think that Heaven could be a place of inaction, for we should indeed be *weary of rest;* even allowing the things that have engaged our minds in this life may not engage them in the next, it still remains likely that we will be employed at something that will give pleasure to ourselves and our Redeemer, and whatever it is that employs or engages our minds and souls the pleasure in them will not pall on or weary us; the soul and intellect are made for life, and life demands action; we certainly to be happy must be employed; while the aim of all there will be to please God, it will be no less His will to make us happy, and He evidently will employ our minds and souls as suits our general natures best; if mind and soul cultivation is necessary in this life, that man may be balanced and symmetrical, will it not be so in our new home and sphere, where wisdom will certainly be needed that our souls may develop and unfold in God's presence; our minds will be so undisturbed that we may follow an inquiry of it, till the answer and information is complete, allowing us then to take up another subject of interest and go on and on.

It seems reasonable that we shall be occupied very much in learning of God Himself, and His marvelous works. Is it not a sweet anticipation to think of Jesus calling the hosts of "the just made perfect," about Him and teaching them; what a privilege it would be to be in a Heavenly School and our Savior as Teacher?

Supposing every hint, suggestion and anticipation as to Heaven in these pages to be in error, as to the reader's mind and conclusion, one thing, however, will remain true and that is, that whatever our occupation or employment, it will be happiness in the presence of Jesus. Certainly these yearnings, questionings, passions and desires for knowledge, that remain with us all through life unanswered; all the uncompleted tasks; all the unfulfilled and unfinished purposes and plans; all the tasks of the greatest as well as of lesser souls, will most surely have their answer and their completion in another life of uninterrupted and ever-increasing joy, in doing the things that employ the minds and the souls of the inhabitants of the glory world.

OUR PLACE AND STATE IN HEAVEN.

Watts suggests Heaven as a place when he says:

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

There, everlasting spring abides,
And never withering flowers,
Death like a narrow sea divides
This Heavenly land from ours."

Some insist that Heaven is in state and in the soul consciousness only, but we see no reason why it may not be a place as well; at least it seems to fit not only into our childhood conceptions and the teachings of most of us, but even in later and maturer knowledge it seems natural and very satisfactory to think of Heaven as a place, and in the words of our Savior He certainly leads us to believe in a place of abode: I go to prepare a "place" He says, not a "state," and again, "in My Father's house are many mansions"; we may be wide of the mark of the reality of Heaven in our descriptions as, a city with golden streets, of jasper walls, of flowers, fruits, trees, hills and vales, but we are inclined to be-

lieve these things in some sense shall be verified to us. Ah, suppose it is not at all a place like we anticipate; whatever it is, it must be glorious because of the presence of Christ, the glorious perfecter and finisher of all things lovely; whereever it be in place or state, it will transcend any anticipation of ours.

The first Eden was a place, and in it no sin, and why not the second a perfect place of God; yet after all the second must be far superior to the first.

Be it a place or state or both in one, its joys and glories will be measureless and infinite, and that is enough for finite minds at present to know. If the most blessed condition of soul is ours, we need not annoy ourselves in what cannot certainly be known until we awake in Him. To be sure, it is conceivable that Heaven may be only a state or condition in the absence of a place, but we believe, all our associations in this world in which we are connected with countries, cities, homes, habitations, houses, fields, trees, rivers, mountains and seas, all these it seems mirror to us something, even if "through a glass darkly" of the places of Heaven. In the sense of "Heaven being within us" it certainly is a state and this to be sure is one of the first essentials and requisites; but there still remains no reason why, having a state or condition within us, we may not be in a place as well; this is true of us here and as reasonable that it may be hereafter. We in our spiritual state and condition in our places of worship and sweet fellowship sing, "Blest be the tie that binds" with a Heavenly frame of mind within us, while we are in a place — the church or place of worship — it seems this is analogous to what might be of Heaven.

In conclusion, there is surely no harm in our anticipation of a city with walls, palaces, mansions, homes, streets of pure gold, beautiful

winged creatures in the air, lovely songs and the most entrancing music, ever blooming and fragrant flowers, and all other creatures, that give our senses pleasure and enjoyment; here at best we only "see through a glass darkly"; then we shall see and hear and know perfectly. In any event our inward senses and state will co-operate with any outward condition with which we shall be surrounded, and that insures happiness. If God takes anything from us that we enjoy in this life, He will replace it by something better in the next.

THE BETTER LAND.

"I hear thee speak of the better land;
Thou call'st its children a happy band!
Mother! where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fireflies dance through the myrtle boughs?"
"Not there, not there, my child!"

"Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or 'mid the green islands of the glittering seas,
Where fragrant forests perfume the breeze,
And strange bright birds, on their starry wings,
Bear the rich hues of all glorious things?"
"Not there, not there, my child!"

"Is it far away in some region old,
Where the rivers wander o'er sands of gold,
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?
Is it there, sweet mother, that better land?"
"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy,
Ear hath not heard its deep sounds of joy;
Dreams cannot picture a world so fair;
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
Beyond the clouds, and beyond the tomb;
It is there, it is there, my child!"

—*Mrs. Hemans.*

OUR POSITIVE AND NEGATIVE JOYS IN HEAVEN.

I suggest that the absolute certainty of Jesus' presence in Heaven should give us a grand foretaste of one of its most positive joys. Another joy will be the joy of song and praise, in that the songs will be from joyful singers; what a grand symphony there will be in the num-

THE GUARDIAN ANGEL.

ber of the redeemed in praise of the Redeemer. Ah, if orchestras and symphonies and concerts; if carols, anthems and antiphonals charm, entrance and enrapture us here, with our imperfect ears, dulled and disconcerted by the aches and pains of our bodies, and the jarring, confusing sounds of earth; if in all this confusion our souls are thrilled and ravished from souls and bodies of men and women who are as much in confusion as are we; if such charm comes from imperfect bodies and souls, what will it be to hear the angelic choirs in all their holiness and purity, sing the perfect songs to our perfected ears, to our pure and holy spirits? Ah, even those who cannot sing here will be so attuned of God, and so in harmony with praise to Him that the songs of Heaven will be a joy to them.

Many of the joys of Heaven have in other connections been spoken of, and the positive joys are often more easily anticipated in their contrast to their negative; the joys will be unlimited, perfect and praise out of perfect hearts.

Often a more satisfying way to contemplate the blessings of Heaven is to think of their counterpart and opposite; to all that distracts or disconcerts our lives in this world, as in thinking of what is not the condition there we think of what it is. Such as: No sickness, pain, suffering, lying, envy, malice, slander, murder, impurity, deception, treachery, death, separation, darkness, frosts; synonyms and antonyms in our mind will convey the things that are and are not in that glorious home in Heaven.

Whatever we find on earth to give us unhappiness we will find its opposite in Heaven as our blessing and joy. We cannot think of fading flowers in Heaven. We cannot think of night here without thinking of no night in Heaven. Cannot think of sickness, suffering, pain and death here, and not think of bodies in Heaven

where there will be none of these; and we cannot think of wars, famines, fire and flood and not think of Heaven not having any of them. In every deep sorrow, bereavement, here our hearts turn instinctively to Christ and Heaven, where there will be no sorrow.

"There'll be no sorrow there, there'll be no sorrow there.
In Heaven above where all is love, there'll be no sorrow there."

HEAVEN ACCORDING TO OUR DESIRES AND NEEDS.

Heavenly joys shall be like the tree of life in the New Jerusalem, which brings forth twelve manners of fruits, and yields its fruit every month. Robert Hall used to cry: "O, for the everlasting rest!" But Wilberforce would sigh to dwell in unbroken love. Hall was a man who suffered; he longed for rest. Wilberforce was a man of amiable spirit, loving society and fellowship; he longed for love. Hall shall have his rest and Wilberforce shall have his love. There are joys at God's right hand, suitable for the spiritual tastes of all those who come thither. The Heavenly Manna tastes to every man's peculiar liking.—*Spurgeon.*

ONE.

"One family we dwell in Him,
One Church above, beneath;
Though now divided by the stream —
The narrow stream of death.
One army of the living God,
To His command we bow;
Part of the host have crossed the flood,
And some are crossing now."
"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

OUR GLORY IN HEAVEN.

I am almost spellbound at times in first Cor. 15 ch., in Paul's forceful balancing and contrasting of mortal and immortal bodies; of the earthly and the Heavenly; of the corruptible and the incorruptible; the natural and the spiritual. How that in this life the most beautiful form of a body

must age, ache, suffer, shrink, wrinkle and finally perish; is it not enough to charm and enchant us at the thought of having bodies that will be beautiful, never aching, never weary, never perishing and such as a loving God can and will supply for our immortal spirits? We cannot describe these glorified bodies, but it is enough to know they will be God formed and God given. Oh, if God in nature can take the ugly worm of the dust and develop it into the beautiful winged butterfly; if He can out of the unsightly and unfragrant bulb bring forth a beautiful, fragrant flower; if He can in His immanence, out of hundreds of species of eggs, bring out all the winged creatures of the air, in all their varied forms and kinds; if He can bring out of a world of vegetation, apparently lifeless, of forests, of valleys and hills, of gardens and fields, all brown and sear; if out of all this He can bring a resurrection, new life, verdure, bloom, fragrance, glory even here on earth, what may He not bring to us, His creatures, in His own image and likeness in glory, in the place and state where He plans our perfection and glory. Oh, our hope too is in that we are *life* and our glory will be increased as we remain in life with God; a diamond is always a diamond and never more or less, while we as human souls being glorified doubtless shall unfold in beauty forever. We will not discuss the probability that our future bodies will be highly sublimated; nor that ethereial substances shall be theirs; nor that they shall be this or that, but that whatever of God they are to be, they will be pleasing to Him and to us. They are to be "raised in power"; and are to be unlimited in flight and action doubtless; and we are taught of Paul, too, as well as of our Lord that our bodies will be glorified, their celestial glory being far beyond the terrestrial. It is thought by some that our bodies in Heaven will be light and

shining with a halo and radiance about them, and this radiance and light simply the brightness, effulgence and beauty of the soul in the bodies. Oh, what a glory ours will be when we awake in His likeness and beauty; to think too that the body given will be incorruptible and will never perish, thrills us; then the soul will not be hindered and held back by an inferior body as in this world a glorified soul in our exalted glorified body shall go on in unfoldment in God forever.

OUR ETERNITY IN HEAVEN.

The truest end of life is to know the life that never ends.— William Penn.

Forever in the presence of Christ must be words most charming to the redeemed and sanctified soul in His presence; and the word that is so entrancing to the soul saved is certainly the most terrible to the one that is lost — "*forever.*"

If we were told that even in a century or even ten thousand years, our glory and presence with Jesus in Heaven is to be interrupted, it would spoil our present joys. The soul insists on a circle complete in Heaven; one never to be broken. Oh, the glory in the thought of this felicity and beautiful home of the soul being eternal; never out of His presence nor out of that of the beloved of God; so especially pleasing in contrast is this to all even the apparently permanent things that fade and pass away in this life. Here we are scarcely ushered into a pleasure until some condition of time comes and disconcerts us and crowds us on. We are in sweetest fellowship with a friend; then time, accident and sickness comes and takes our friends; and so all things of time and sense go flitting so rapidly that we hardly enjoy them even when with us, in our fearing they are going to depart from us. How soon they all go, health, friends, riches,

CHRIST CALLING A CHILD FROM SLEEP OF DEATH TO LIFE AGAIN.

beauties of nature coming and gone ere we have had a good view of them. Oh, what a thought that our mansions in heaven and all the glorious furnishings of God are to be eternal. How delightful the contrast on earth and Heaven in this, that on earth it is a constant *never* more or *no* more; while in Heaven it is a constant *evermore.*

We Shall Sleep, But Not Forever.

We shall sleep, but not forever,
There will be a glorious dawn!
We shall meet to part, no, never,
On the Resurrection Morn!
From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again.

When we see a precious blossom
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair!
Round its little grave we linger,
Till the setting sun is low,
Feeling all our hopes have perished
With the flower we cherished so.

We shall sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave.
In the bright eternal life
Death can never, never come!
In His own good time He'll call us
From our rest, to Home, sweet Home.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

"Our King says come and there's our home *forever,* Oh, *forever.*"

Constitution

of

The Home and Church Circle.

ARTICLE I.—NAME.

This circle shall be called the Home and Church Circle.

ARTICLE II.—OBJECT.

The object of this Circle shall be the advancement of the Kingdom of Christ, as follows, viz:

1. By a higher ideal and life in the home.
2. By a faithful Christian training of the young in Christian living and for membership in the Church, urging more altars in the homes and more homes in the church.
4. By a constant concern for, and care of the aged, the sick, the poor and the unfortunate.
5. By a persistent effort to bring the largest possible number of persons within the circle of a Christian life and influence.

ARTICLE III.—MEMBERSHIP.

1. Any one interested and in sympathy with the object of this Circle may become a member by attending the meetings and giving name to the secretary.

ARTICLE IV.—OFFICERS AND COMMITTEES.

The officers of the Circle should be, President, Vice President, Secretary and Treasurer; these being constituted of the officers of the church, in the order here named, viz: Pastor of the Church; Superintendent of the Sunday School; the Clerk and Treasurer of the church.

Every member of the Circle is considered a member of the personal worker's Committee and is expected to do at least some one thing in personal work.

ARTICLE V.—PRAYER AND DEVOTIONAL MEETINGS.

It is expected that the members of the Circle, instead of instituting a new or difierent week-night meeting, will consider the regular church prayer meeting its

meeting as well as that of the church. When agreeable to the pastor and the church, especially selected topics, in harmony with the Circle may be used as the mid-week prayer meeting topics. At the close of each week-night meeting there shall be a report, from the Committee of Members of the Circle, that no need or service for which the Circle is organized, shall be neglected. Business meetings may be called before or at the close of the devotional meetings, when deemed necessary.

THE FOLLOWING QUESTIONS TO BE ASKED AT THE CLOSE OF EACH DEVOTIONAL MEETING.

1. Are there any sick and in need of visitation and care?
2. Are there any in misfortune, sorrow or distress that we might comfort and relieve?
3. Are there any strangers or others in the community, that might be interested in Christ and the Church, by a friendly call?
4. Is there anything we can do to strengthen and help the church in any of the following or other departments? Viz: (1) Preaching services; (2) Sunday school; (3) Young people's meetings, &c.
5. Is there anything the church can do to bless and help the community?

These questions being followed by the president or leader of the meeting appointing members present or absent to attend to the need and fulfillment of the above questions.

ARTICLE VI.—Benevolence and Charity.

1. This Circle shall urge the constant concern for and care of the sick, poor, unfortunate and depraved, rendering every possible consistent cheer, comfort, relief and kindness.

2. All funds above the running expenses of the Circle shall be kept as a special *Benefit Fund*, by the treasurer, as mutually agreed by the Circle and the Church; these funds to be used for worthy poor and needy, and only used after a two-thirds vote of the members of the Circle, confirmed by a vote of the Church Board; this board having the veto power here, as well as elsewhere, in all things belonging to the welfare of the Church. The Circle or Church treasurer is not to hold more than $25 on hand as a *Benefit Fund*; all above this amount to be placed as ordered by the Circle and Church Board, in some savings bank or institution, on interest, until needed for the object for which it was obtained.

In case the Circle should disband, this benefit fund shall revert to the control of the Church Board, to be

kept and used for the purpose for which it was obtained according to the Constitution of this Circle.

It is expected, that the officials of the Church in their annual budget of financial necessities, will plan for a special local, benevolence and charity fund securing this fund by free will offerings of the people or in any way seeming wise and prudent. The fund will often be contributed to by persons who would not give to the Church in any other way; there being few in any community not willing to assist their fellow beings in destitution and distress. Accident, sickness or death benefits may be planned for, in mutual fees, dues and corresponding benefits.

ARTICLE VII.—PERSONAL WORK.

As a privilege, rather than a cold hard duty, it is expected that all the members of the Church, at least become members of the Circle and be cheerfully willing to take and use some of the personal workers' cards in any way seeming sensible and best to themselves;also to be in readiness at the regular devotional or other meetings of the Circle to respond to any call to visit the sick or in other need, trying in the name of Christ to bless, cheer and brighten as many lives as possible and also to lead many into the Circle of a Christian life and influence.

ARTICLE VIII —FELLOWSHIP AND FRATERNITY.

1. The members of this Circle are ever to bear in mind that the Home should should be the training and disciplining place for the Church Circle, and that both Home and Church should be in constant training and preparation for the Heavenly Circle.

2. While each local Circle shall be a part and department of the Church in which it is organized, and is to be loyal to its individual interests, it is nevertheless, to be non-sectarian and non-denominational in spirit, and when a number of local Circles meet in conference or convention, such Circles shall meet as smaller circles in a larger, for the advancement of the Kingdom of Christ in the Home, the Church, and the Nation.

3. For the sake of the Christ-like spirit and a true fraternity, members are supposed to make any individual concession—when there is no violation of principles —for the good of the Circle or the Church, and above all for the cause of Christ.

ARTICLE—IX.—RELATIONSHIP TO THE CHURCH AND ITS DEPARTMENTS.

1. The object of this Circle, being the advancement of the Kingdom of Christ in the Home and the Church, and it having its existence, only by the con-

sent of the Church, it shall be considered a department of the Church, but it shall in no way interfere with or in any way cross the plans of other departments, but it is rather to be a help and an ally in every possible consistent way with the Young People's Society, Sabbath School and all other departments.

2. The officers of the Church, including the President of Young People's Society and Superintendent or Sabbath School, exofficiis, may be considered members of the Circle, and any matter having vital connection with the Church must have the approval at least of the Church Board; this Board having the veto power over any matter of importance of the Circle, relating to the Church, and the action of the Board is to be final.

3. The Pastor of the Church shall be expected to have general oversight of the Circle, and advise on all important matters and to assist it in its highest usefulness, and the members, are to do their utmost to assist the Pastor in all his work for the Church.

ARTICLE X.—PLEDGES OR VOWS.

Members shall be privileged—not compelled as a condition of membership—to sign the following pledges:

PARENT'S OR GUARDIAN'S PLEDGE.

As a parent, (guardian) and member of the Home and Church Circle, I promise to try to lead my child (children) to a knowledge, love and acceptance of Jesus Christ; to see that at least a prayer is offered before retiring at night; to strive to so live myself, that I may not be an unworthy model and example in Christian living in my home or elsewhere.

Signed_____

Residence_____

MEMBER'S PLEDGE.

As a Member of the Home and Church Circle, I promise to strive to lead a consistent Christian life in my home as well as elsewhere—not only for my own benefit in Christian life and experience, but that it may be easier for those who associate with me—especially in the home,—to lead this Christian life; to try each day of my life to render some act of kindness to some one in the name of the Master.

Signed_____

Residence

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Personal Work for Persons.

"He that winneth souls is wise.,'—Prov. 11-30.

"I gave my life for thee; what hast thou given for Me?"

The Cards on this page are representations of personal workers cards we have most exquisitely and neatly printed in two colors, blue and gilt, with gilt border and round corner and gilt edges, to be used by members of the Home and Church Circle as reasonable opportunity presents, either in meeting persons and handing them a card, with or without comment, or by mailing a suitable card with a letter. The card is so neat and attractive that very few would throw it away. In the Master's name very great good may be accomplished in this quiet, unobtrusive way—this personal contact way, such as practiced and advised by Christ Himself. No blare of trumpet, but personal work for persons. Any Christian of any name may use these cards, and a single card handed or sent to one, accompanied with a prayer, may be the means of saving an immortal soul. If you are timid and feel you cannot speak well, you can at least give a card with a silent prayer.

These cards are in form like the first on the page, but we cannot show you here the effect of the blue and gilt You can buy them at 10c a dozen or 75c a hundred. Send order to Burrows Bros., or S. C. Hale & Son, Cleveland, Ohio.

If you have made up your mind to let no day go by without doing something in the name of the Master get some of these cards and at least use one a day.

Dear Young Friend: Jesus Loves You.

He desires your love and service. Loving and serving Him, your life will be a success, otherwise, it cannot be.

"He that is not with me is against me."

"If ye love me keep my commandments,"—Jesus Christ,

"Remember now thy Creator in the days of thy youth."—Solomon.

WILL YOU LOVE, ACCEPT AND SERVE HIM? WHEN?

God Loves You. Christ Died to Save You.

"God so loveth the world, that He gave his only begotten Son, that who soever believeth in Him should not perish, but have everlasting life."—Jno. 3:16.

"Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God."—Luke 12:8. He that is not with Me is against Me."—Luke 11:23.

"If ye love me keep my commandments."—Jno. 14:15.

THEREFORE, YOU OUGHT TO LOVE, ACCEPT, CONFESS, SERVE HIM. WILL YOU?

Member's Pledge.

As a member of the Home and Church Circle I promise to try to lead a consistent Christian life in my home and church, as well as elsewhere, not only for my own benefit in Christian life and experience, but that it may be easier for those who associate with me to lead this Christian life; to try each day of my life to render some act of kindness to some one in the name of the Master.

Signed,———————————————————

Residence,———————————————————

Family Prayer Pledge.

"As a parent (or a member of a home), I promise, conditions consistently permitting, to have daily devotions and prayer in my home; to strive to so live that those who are, or may be, associated with me in the home, if not already Christians, may be led to a knowledge, love and acceptance of Jesus Christ; and that those who are Christians may be led into a more devoted and holy life."

Signed,———————————————————

Residence,———————————————————

The Mother's Privilege and Duty.

It is the privilege and duty of the mother to mould the character and fix the destiny of her child.

This nation needs nothing so much as good mothers. Mothers! When you have Christianized your children you have evangelized the race.

"The mother in her office, holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being who would be a savage,
But for her gentle care, a Christian."

"Train up a child in the way he should go."—Prov. 22:6.

"Suffer the little children to come unto me."—Mark 10:14.

"What manner of child shall this be?"—Luke 1:66.

Your Work and Reward.

If along life's pathway you—

Feed the hungry, clothe the naked, visit the sick, relieve the needy, comfort the sorrowing, cheer the fainting, lift the fallen, share a burden, dry a tear-dimmed eye, quiet a throbbing heart, bathe some fevered brow, soothe some sobbing child, displace frowns by smiles, harsh words by kind ones, dispel clouds by sunshine, gloom by cheerfulness, despondensy by encouragement, and in every possible way bless and brighten cheer and comfort the lives of those about you in the name of the MASTER.

YOU WILL HEAR—

Come ye blessed of my Father, inherit the Kingdom prepared for you.—Matt. 25:32.

Why Not Now?

Break an alabaster box, be a good "Samaritan", do a good deed, speak a kind word, radiate some sunshine to cheer and quiet a throbbing heart, wipe some tear-dimmed eye, guide some erring soul, feed or clothe some hungry or naked one, carry some fragrant flowers, dispel some clouds and gloom, encourage some despondent one, share some burden, bathe some fevered brow, lead some soul to Christ,

TODAY—NOW—FOR TOMORROW OR LATER MAY BE TOO LATE.

We pass this way through the world but once. Tomorrow, you, or the one whom you might cheer and comfort may be beyond all earthly and human aid.

Daily Sunshine Recipes.

Begin each day with Christ, asking Him to guide you every waking moment; forget your own troubles in helping others to bear theirs; write a kindly letter to some neglected friend; use, in some way, at least one personal worker card; you may thus cheer and save a soul—try to lead some soul to Christ.

Doing these things daily they become fixed habits and your pathway will grow brighter each day by these shinning virtues, radiated from the sunshine of His love in your life.

THUS, YOU WILL HAVE CHEERED AND HELPED THREE HUNDRED AND SIXTY-FIVE SOULS IN A YEAR—IN A LIFETIME?

—Matt.—Sermon on the Mt.

[These personal workers' cards and pledges are protected by copyright and all rights are reserved.]

"WE DEDICATE THIS HOME."

THE HOME AND CHURCH CIRCLE.

Christian Home Dedicatory Service.

Since it is the custom to dedicate churches and other places of worship to God, it certainly is as important and as necessary to dedicate the home, to him, as it after all, is the source of the church's greatest strength and power. The church without the constant support and supply from a Christian home, must sooner or later fail; then why not increase the number of altars in the home and the number of homes in the church, by dedicating every possible home to the Lord and Savior ? This dedication insuring the family altar and devotions, at once makes of the home a church in miniature, in devotion, praise and worship; a little church in training, to augment the power of the larger when a number of such are gathered together for service. A home in the absence of the family altar, and devotions is not in the highest and truest sense a real Christian home.

The following is a suggested order of service that may be used in dedicating a home, but it is allowed of course, that this order may be adjusted and changed to suit pastors, churches, families and local conditions. It is also suggested, that it is appropriate, for newly married pairs, in their beginning family life and house or home keeping, that they begin by this service and dedication, thus insuriug felicity and happiness, that might not otherwise be a part of their home; or again, when persons are moving into a new home, or from one community to another, or even when remaining in the home, and even, if having had regular devotions in the home, it would not be amiss, to now formerly dedicate the home to the Master. Finally upon an occasion of household baptism would be an opportune time for the service. The service may include, simply the pastor and the family; or the immediate neighbors, relatives and friends, or the members of the official board of the church or even the membership of the church when it is small enough and the house is large enough: properly directed in its social and spiritual features, it ought to be a most felicitous and happy time.

A HOUSE BLESSING.

"The beauty of the house is holiness; the blessing of the house is contentment; the joy of the house is hospitality; the crown of the house is Godliness."

O HAPPY HOUSE!

"O happy house! Where man and wife in hear',
In faith and hope are one;
That neither death nor life can ever part
The union here begun.
O happy house! Where little ones are given
Early to Thee in love and prayer;
To Thee, who from the heights of Heaven
Guardeth them ever with most tender care!"

ORDER OF DEDICATORY SERVICE.

1. An appropriate hymn.
2. Scripture reading.

Peace be to this house.

As for me and my house, we will serve the Lord.

Zachaeus, make haste and come down, for today I must abide at thy house; and he made haste and came down, and received him joyfully; and Jesus said unto him, this day is Salvation come to thine house.

Be kindly affectioned one to another with brotherly love.

She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also, and he praiseth her.

The house of the righthous shall stand forever.

Remember the Sabbath day and to keep it holy.

Love the Lord thy God with all thy heart and thy neighbor as thyself.

Blessed is the man that feareth the Lord; wealth and riches shall be in his house.

A good man showeth favor and lendeth. He will guide his affairs with discretion.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Behold, what manner of love the Father hath bestowed upon us.

Seek ye the kingdom of God and its righteousness; and all these things, shall be added unto you.

This is my commandment, that ye love one another, as I have loved you.

Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever.

3. Hymn.

Response by Pastor and People.

Pastor—To thee, O God, and to thy service,

People—We dedicate this home.

Pastor—To thee, most blessed Savior, that thy presence may ever abide with us,

People—We dedicate this home.

Pastor –To thee, most holy Spirit, that thou mayest comfort us and guide us in the way of all truth,

People—We dedicate this home.

Pastor—As a place where the dearest friendships are cherished,

People—We dedicate this home.

Pastor—As a throne where father and mother reign as loving souvereigns,over obedient and loving children,

People—We dedicate this home.

Pastor—As a place where hospitality, and kindness shall be found for neighbors, for strangers, and for all who come to its doors,

People—We dedicate this home.

Pastor—As a place from which sunshine and cheer may be radiated to all about it,

People—We dedicate this home.

Pastor—As a place from which shall go out sympathy, and help for those in bereavement, distress, misfortune, or sorrow of any kind,

People—We dedicate this home.

5. Prayer of Dedication.
6. Song, "Home Sweet Home."
7. Social or other features planned by the home.

Copies of the constitution of the Home and Church Circle including the Dedicatory service, will be sent to any address in the United States for 10 cents, or the Dedicatory service only for 5 cents; or the Constitution at $1.00 a dozen; the Dedicatory Service 50 cents a dozen. On sale by Burrows Bros. or S. C. Hale & Son, Cleveland, Ohio.

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